

No teacher self-regulation says OCSTA

Bert Witvoet

TORONTO, Ont. — A teacher's federation which acts like a union should not be given the power to regulate itself. That is the recommendation of the Ontario Christian School Teachers' Association (OCSTA) to Dr. Bette Stephenson, Ontario Minister of Education.

The recommendation came in a submission from the Public Forum Committee of OCSTA. It was written by committee members Joe Grooteboer,

Richard Vanderkloet and Ike Witteveen.

The submission takes note of the fact that both the Ontario Teachers' Federation and the Ministry of Education have for many years considered the idea of a college of teachers. According to both, members of the teaching profession and the professional training institutions would form the main body of the college of teachers (not to be confused with a teacher's college).

The OCSTA committee believes that

the power to issue and revoke teaching licenses, something which a college of teachers would do, should be "vested in a publicly accountable regulating agency."

The matter is of specific interest to OCSTA because it represents the teachers of Ontario Christian schools affiliated with Christian Schools International. These teachers might be at a disadvantage if a body consisting mainly of public school teachers were to decide who gets a license or who keeps it.

According to the submission, the Ontario Teachers Federation has in the past neglected major educational issues such as declining enrolment and French language instruction and has instead directed their activities "toward enhancing the status of teachers."

It continues: "From the history of the Ontario Teachers' Federation it appears that the inherently private interest of its trade union activities may be an obstacle to the Federation's acting as the guardian of the public interest."

According to Ike Witteveen, the Chairperson of the Committee, these words were not appreciated by Mr. Bill Jones, General Secretary-treasurer of the OTF. Mr. Jones wrote in a letter to OCSTA that he was disappointed to read what OCSTA's views are of his federation.

Ike Witteveen in the meantime is



Ike Witteveen

waiting for a response from the Catholic Teachers' Federation, which according to him has indicated positive interest in the position of the Ontario Christian School Teachers Association.

A letter from Deputy Minister of Education Duncan Green indicates that he feels that the principles stated by OCSTA "make very good sense."

Thinkbit

There are two kinds of guilt feelings: those that make you focus on your own inadequacy and render you powerless, and those that make you confess and focus on the power of Jesus. The former is the work of Satan; the latter, the work of God.

From a sermon

Calvinist Contact

Second Class Mail

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Groom needles future wife

"I think you will look smashing." That's what Dave DeJong seems to be saying to Sylvia Keesmaat a few weeks before they got married.

Dave, who is a second-year McMaster University physics major, decided that sewing a wedding dress for his future bride is really quite mathematical. So the two of them looked for a pattern they liked, adjusted it to their taste, and then Dave went to work on a sewing machine.

This is not the first time that Dave was able to "cut corners" for himself or his fiancée. Last year he made Sylvia's graduation dress. Sylvia, 19, is an English and theology student at Redeemer College in Hamilton, Ont.

After the wedding, which took place in August, the couple decided to take an unusual honeymoon. They packed their bikes and set out for Vermont. Their biggest meal was breakfast, after which they biked 60 miles a day.

The weather was in their favour and they arrived safely in the state of Vermont. However, they had to cut short their two-week holiday when they ran out of money. The unfavourable exchange rate between Canadian and US money wreaked havoc with their budget. The couple came home by train.

Both Sylvia and Dave have resumed their studies.
(Picture used with permission from The Hamilton Spectator)

UC members not willing to endorse homosexual ministers

Paul De Groot

MORDEN, Man. — The United Church's 30th General Council left this small town in rural Manitoba with as many questions as it came.

Dubbed, against the wishes of church leaders, as the "homosexual" council, the main issue was whether or not the church would set in motion the machinery to ordain self-declared homosexuals to the ministry in the United

Church.

The proposal had provoked unprecedented volumes of mail to church headquarters, to moderator Clarke MacDonald (he received more than 2,000 letters, 95 percent of them cool toward the proposal), and to the *United Church Observer*. It was clear that whatever the leaders of the church thought, the majority of the people in the pews were not ready to endorse homosexual ministers.

In the end the council voted such a proposal down, while at the same time emphasizing that its criteria for ministry have never said, and still do not say, anything about sexual orientation.

Restriction on teens driving recommended

Jeff Adams

CALGARY Alta. — Laws banning teenagers from driving cars after dark could eliminate almost half the traffic deaths suffered by drivers under age 19, says Dr. John Read, a University of Calgary accident researcher.

Similar curfew laws in 12 U.S. states have led to a dramatic decrease in teenage deaths and injuries, ranging from 25 to 69 percent in some jurisdictions, says a report this year from the non-profit Insurance Institute for Highway Safety.

Read also proposes raising the minimum age for acquiring a driver's license to 18 from 16 (or 14 under certain conditions in Alberta), returning the drinking age to 21, introducing seatbelt laws nationwide and overhauling high school driver education programs.

Teenage traffic deaths

"In Alberta, like other provinces, the young-driver problem has reached epidemic proportions during the last 10

Continued on page 8...

No one was pleased

The solution was not particularly satisfactory for either side in the debate. Homosexual spokesman Eilert Frerichs, a University of Toronto chaplain, said angrily that "someone has to call the lie that has been perpetrated here."

Resolutions important to homosexuals had been "watered down," and homosexuals had not been given the opportunity to state their case, Frerichs said.

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Editorial

Will self-interest look after the public good?

Guest editorial

Ed Vanderkloet

A development is currently taking place in Ontario which threatens to undermine the foundations of a free and democratic society. What we have in mind is the trend toward self-regulating professions. This harmless sounding term "self-regulating" hides a practice that should be exposed for what it is, namely, the rise to power of private interests over public justice.

A self-regulating profession is a profession which has been given the sole power to determine who will and who will not practise that profession. Anyone who criticizes the profession, or challenges those in charge, runs the risk of not being able to obtain a licence to practise, or of having his/her licence revoked.

Self-regulating professions are worse than a closed shop.

We already have them for lawyers and doctors. But instead of dismantling these citadels of private interests clothed with public power, the Ontario government is now seriously entertaining the idea of granting teachers and nurses their own self-regulating, self-licensing agencies.

In other words, proposals now under consideration would grant the College of Nurses the exclusive authority to issue nurses' licences. And a still to be established college of teachers would have similar powers as to the teaching profession.

Public justice through public authority

In our opinion such a course of action is disastrous. Of course, we need adequate standards for professionals and tradesmen to ensure that the public is protected against incompetence and malpractices. But wherever licensing is necessary — and it is not necessary everywhere — such licensing must be done by the one and only institution charged to do public justice to every citizen and group of citizens, namely the government.

No other group, agency or association should possess such public authority.

Self-regulating professions are almost invariably and inevitably self-serving. As can be expected, most members of the professions will vehemently deny this. The College of Nurses recently wrote, "Granting licensure and the exclusive right to practise to any group is a way to protect the public from unsafe and incompetent practitioners." Who has ever heard greater nonsense? According to that philosophy, there cannot at the moment be unsafe doctors or incompetent lawyers among us, a thesis not even the medical and legal practitioners would defend.

A self-regulating profession, precisely because it is essentially a self-serving agency, is by nature unable to balance the sometimes

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conflicting interests of its members and of the public. In fact, on average it will side with its members rather than with non-members or the public.

For example, it may be public policy to teach French in our schools, but the self-regulating profession will have a decisive influence on the implementation of that policy with its power to issue, withhold or revoke licences. Who guarantees that the self-regulating profession will not hold the public at ransom under a variant of the erstwhile General Motors slogan, "What's good for the teachers is good for the country."

Furthermore, who will safeguard the existence of independent schools such as the Christian and Jewish schools, and who will protect the rights of their teaching staffs when a college of teachers composed primarily of public school teachers will have the exclusive right to license? We understand that the Ontario Teachers Federation is already clamouring for a dominant role in the proposed college.

And what will happen to nurses active in the anti-abortion movement if the key positions in the College are occupied by strident pro-activists? Or vice versa?

A step backwards

If teachers and nurses become self-regulating professions, what may we expect next? Will the international plumbers union obtain a monopoly to issue plumber's licences? Will the Canadian Manufacturers' Association receive the power to determine who may operate an industrial establishment? Will the policemen's association rule on who will become a constable? Surely plumbers, industrialists and policemen are not more immature or less professional than teachers and nurses.

The trend toward granting groups of private citizens (whose only tie to each other is their common profession or trade) the power to decide who will be allowed to practise in that profession or trade is a step back into history toward the medieval guild system. Its modern version is corporatism.

The pursuit of private interests (inherent in all interest groups) and the dispensation of public power (uniquely belonging to the state) should never be mixed. A government which allows that to happen thereby abdicates its God-given responsibility. The consequences of such an act we will learn to regret only when it is too late.

Ed Vanderkloet is Executive Director of the Christian Labour Association of Canada. He lives in Rexdale, Ontario.

Letters

One good turn deserves another

Often I admire my colleague Carl Tuyl, but I also get frustrated with him. I remember so well that, when I was a young student exhorter in St. Thomas, Ont., he (in Aylmer at the time) would place his brotherly hand on my shoulder and encourage me onward.

Now, of course, he encourages many people onward, even in *Calvinist Contact* in his "Press Review" and "Persoverticht." I read the comments with interest and can laugh about some of the humour, but certainly not always.

I have a problem with my dear Brother, for example, when he wishes the present Prime Minister John Turner "good luck." In worldly terms he supposedly needs it.

But, this wish is always a very worldly one. We have been taught, for good reasons, that God Almighty leads with his majestic and sovereign providence.

This time I feel like putting my brotherly hand on Carl and also help him onwards.

**John Van Hemert,
Boynton Beach, Florida**

It's nodd all gold that glitters

As former editorial assistant in charge of the church page, part of my duty required me to clean up what purported to be the poetry of a Sy Nodd and a Klaas Sis, a task requiring a full inventory of cleaning solvents, scouring pads and even muriatic acid.

Not to have done so would have left the paper open to charges of fraud for passing off anapestilential amphicrania as bona fide poetry.

But Nodd may be right in one respect when he writes (Letters, Sept. 7): "Only posterity will be able to fully fathom the privilege which I bestow upon you."

I would add: if current trends in declining literacy continue . . .

**Jan. I. Tor,
Onomatopoeia, Scova Notia**

RC Church still Christian

In his letter: "Reasons for reformation more valid today," C.C., Aug. 31, 1984, Mr. Herbert Goodhoofd blasts so much at the Roman Catholic Church and he vents his bile on the Pope

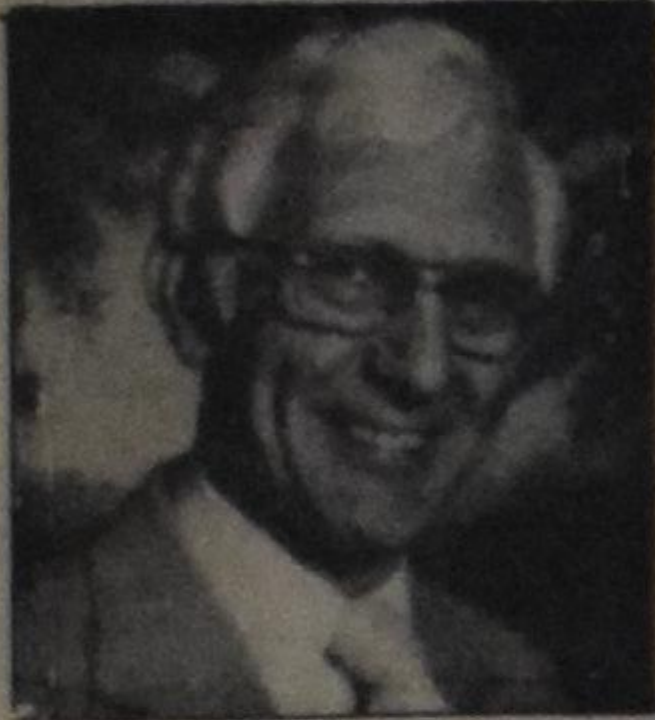
that its make me wonder if he understands the book he claims to have been given by God almighty as a guide for daily life.

That book, the Bible, speaks about love, even to go as far as to love your enemy. Although there are things in the Roman Catholic Church which people of the Reformation do not understand or subscribe to, we must remember it is still the Christian Church in which we will find our roots.

Like us, the Pope is baptized in the name of God the Father, and of God the Son, and of God the Holy Spirit; not in the name of one or more saints.

Roman Catholic people do have the Bible, read it and study it just as well or just as poorly as other Christian people do.

Mr. Goodhoofd's letter was for sure



What time is it?

When my twelfth birthday approached, I made it known to dad and mom that I would like to have a watch.

"What for?" my dad quipped, "No matter where you are in the city, you can always see a clock."

Dad was right. Clocks on church towers, clocks on bank buildings, in watch shops, and on numerous buildings on street corners. No, you did not need a watch to tell what time it was.

In today's world we are surrounded by clocks as well. Our newspaper is a clock, our television set is a clock. The clock ticks away in church, at the place of our work, in our families. These moral and ethical time pieces tell us what time it is and the problem with you and me is that we don't take notice.

Of course, I remarked to dad and mom that I did not want to be late for school or late for supper, but dad smiled my defence away by saying that it was my duty to know what time it was and that it was up to me to find a clock that would keep me informed.

Dad was the kind of man who would put a second dimension into the question of clocks and time. He must have thought of the Scriptures when he answered me. You know, the Scriptures say that we ought to know what time it is. (Rom. 13:11) Time to wake up, "to conduct ourselves with fear during the time of our exile" (1 Peter 1:17).

We live in times of dread and uncertainty, years of stress, times that were prophesied by Paul in his letter to Timothy (II Tim. 3:1). Men, said Paul, "will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, unforgiving, slanderers, without self-control, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasures rather than lovers of God, holding the form of religion but denying the power of it. Avoid such people."

These words tell us what time it is.

I hear His footsteps approaching in the distance.

William Rang is principal of the Dunnville Christian Elementary School.



IS the Editor really in agreement with Antonides?

It is good to find someone else who is also dismayed by the acrimonious way Harry Antonides writes. But then the Editor's public chiding of Antonides merely records what could not have excaped the informed, sensitive reader and, in contrast, would not have persuaded the rest: that Antonides, both in his selection of material and martial strategy, is patently unfair.

I cannot therefore concur with the Editor's crediting Antonides with "strong vision," if this is intended to suggest "profoundly biblical understanding." But I suspect that the Editor himself means something else by "strong vision," namely, the old hard line. Certainly his closing paragraph implies that a more compassionate, a more knowledgeable and a more In-God-We-Trust biblical understanding would hopefully avoid the extremes of Antonides' hard line.

For, Mr. Editor, the hard line would give a resounding NO! to the three questions you pose in conclusion — as it has consistently done.

When C.C. published my articles on

East-West relations earlier this year, not as a pitch for disarmament but rather as an invitation to gain and share greater knowledge and understanding, Antonides' response was similarly typical of the "strong" hard line.

Hardliners cannot permit chinks in their armour, as such would be fatal to their highly vulnerable personal systems security.

I would therefore ask the Editor: can you really be in basic agreement with Antonides' position — unless basic here simply means "formal" — knowing that your own hopes for honesty and understanding are thereby pre-empted?

As for the tone of Antonides' argument: it is very unhealthy, Harry, as your writings often show, to nurse your dislike and contempt for people who disagree with you.

A gentle answer turns away wrath, but a harsh word stirs up anger. (Proverbs 15: 1ff).

J.C. van Oosterom,
St. Catharines, Ont.

CPJ only advises and supports

Please allow me to set the record straight regarding certain statements in your front-page article, "Federal judge hands down historic judgment" (Sept. 7, 1984).

You report that I, "As Policy Director of Citizens for Public Justice launched the appeal." This is incorrect. Lyle McBurney launched the appeal. On CPJ's behalf I served in an advisory capacity. Neither CPJ nor I can launch an income tax appeal on behalf of someone else. Only a person who is wrongly assessed can appeal.

Furthermore, you report that, "CPJ is committed to seeing the matter through to the end." Again, CPJ can only serve in an advisory and supportive capacity when Christian school supporters like Mr. McBurney are determined, "to seeing the matter through to the end." It was his basic decision to proceed, not CPJ's.

Finally, the costs involved in this legal struggle for educational justice at the

federal level are financed from donations to CPJ's Educational Justice Fund. Gifts intended for this fund should be designated accordingly and sent to CPJ, 229 College St., Toronto, ON M5T 1R4.

Thank you,

Gerald Vandezande,
Public Affairs Director
Citizens for Public Justice

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

not a love letter. It sounded more like hate literature. I think the Editor would have been wise not to have published this letter in a Christian weekly which is read by people of several denominations. It should have been returned to the sender with a request to rewrite his feelings after reading a part of the Bible first, e.g. Matthew 5:43-48.

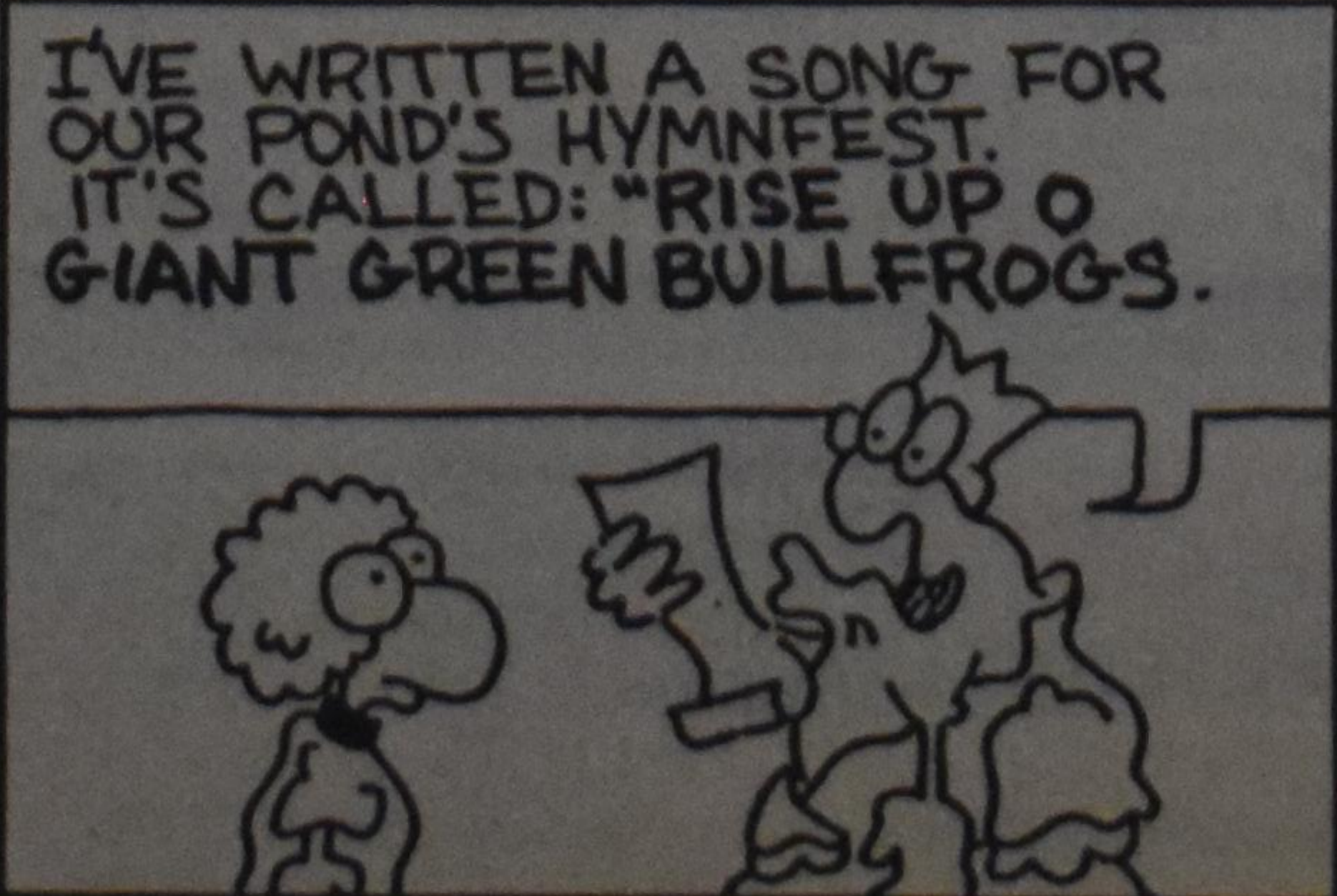
Chris Verstraete,
Point Edward, Ont.

Last shot

Re: "Reasons for reformation more valid today" C.C. August 31 — When saletax and gasoline tax from all the millions of people who will arrive during the Pope's visit will be added up, plus the income tax from those who have provide service to

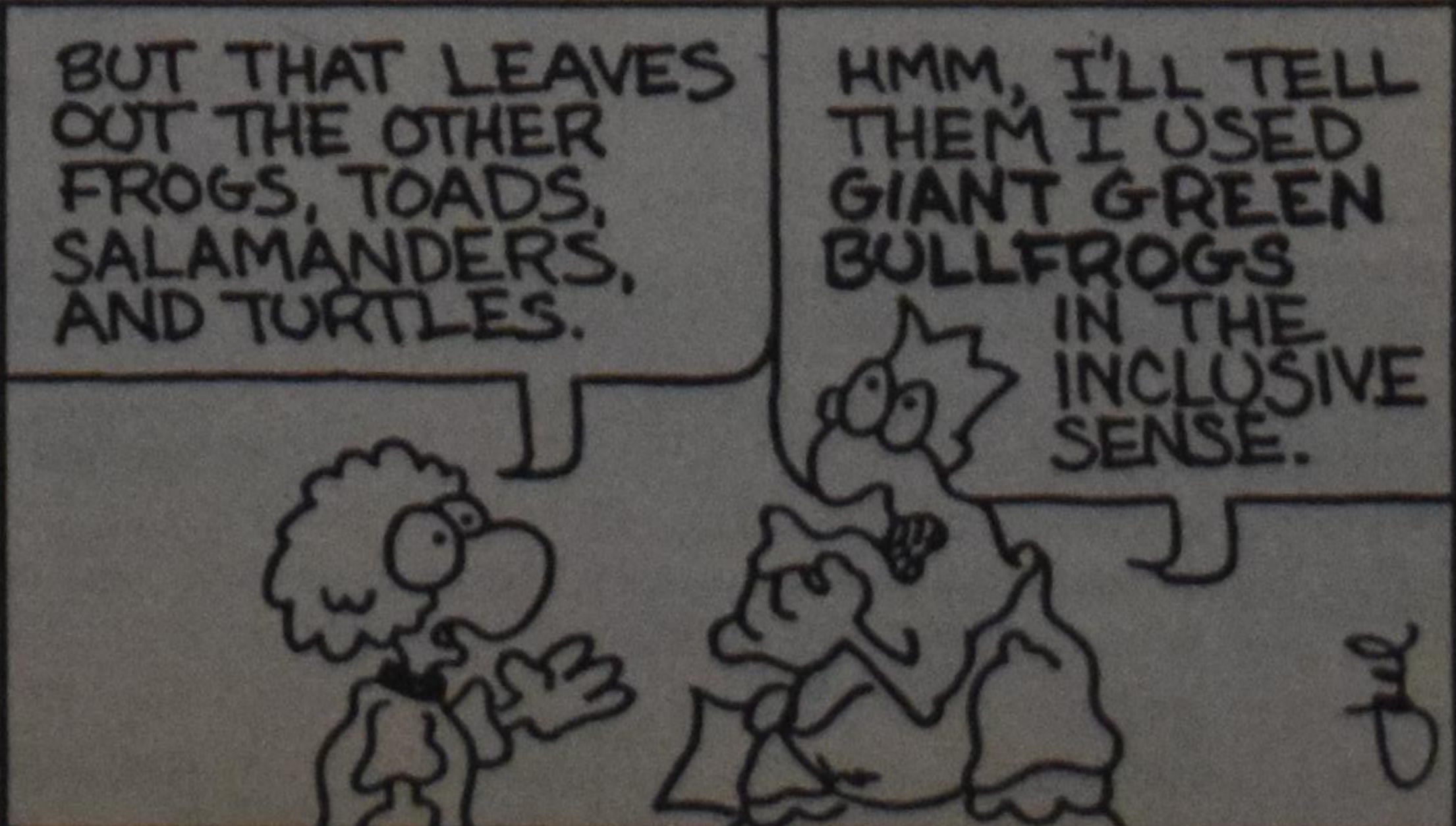
the millions, not to mention the extra income of public transportation and many more services, we will come to the

Pontius' Puddle



conclusion that the man from Rome paid his own way.

K. Mazereeuw,
Mississauga, Ont.

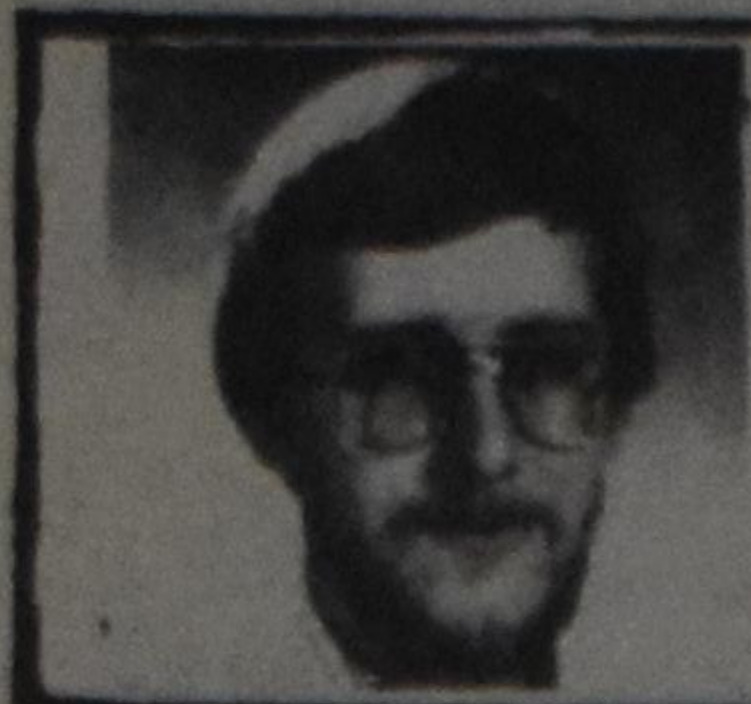


Essay contest reminder!

High school students: don't forget to send in historical articles about Peter Waldo and the Waldensians. Suggested length 1000 words; due date October 10.

Ed.

Family



MEDIA

SCAN



Responsible movie attendance

Henry Knoop

When my wife and I want to go to a movie, either alone or with another couple, one of the first problems we encounter is the choice of which movie to see. I call this a "problem" because we can both recall bad choices, or times when it would have been better to stay at home. Like so many others, our decision had been based on little more than a quick perusal of newspaper ads or television blurbs. There have been times when our only criteria for selection amounted to keeping up with the Jones' — seeing what was popular.

How can viewers, especially concerned Christians, responsibly select and view movies? How can we avoid that "ripped off" feeling after a particularly bad choice or the bad taste that lingers after watching two hours of "worldly amusement?" The following guidelines are worthy of our consideration:

1. Become knowledgeable of the movies that are currently showing. This, of course, means more than just looking at the ads in the newspaper or other promotions. These are produced by the industry itself and are intended to lure you into the theatre.

Instead, spend more time regularly reading movie reviews which can be found in most daily newspapers, a lot of weekly magazines, and on television. From these reviews you can find out what the movie is about, what the reviewer considers noteworthy in a positive or negative light, whether it has offensive subject matter, and other miscellaneous details. Also by reading around, you can become familiar with reviewers and their biases and frames of reference.

2. Make movie attendance a conscious decision. Avoid going out of habit or routine (as on a date). Are there other activities that should be considered? Is the movie deserving of your money? The feature film industry today exists primarily for one reason: to make money. Movies are a business and the most effective protest is still boycott, staying home. By refusing to see "poor" movies and supporting "good" movies we register our opinion with the industry in an unequivocal manner.

3. Assuming that you have selected a good movie and want to go, make an event of it. Watching a movie is not like watching television. Dressing up, travelling to the theatre, standing in

line with eager expectation, sitting in a dark auditorium watching a big screen are all experiences that should be enjoyed. This is sometimes referred to as "the magic of the medium" and what makes it unique. It is also an experience that should preferably be shared. Go with friends, go with a group, or go as a family.

4. Structure into your evening a time for discussing the film. This does not have to be a "classroom type" academic discussion; rather an opportunity for everyone to share reactions and insights into the film. Whether over coffee at a restaurant or at home, this time becomes extremely valuable for enriching the experience of watching the film: what did people like about it? What wasn't so well done? How truthful was the film? Did it seriously struggle with an issue in an insightful way? Did the film evidence a respect for Christian principles or did it embody a view of life and living that is contrary to the Scriptures?

5. A couple of additional notes. I find it helpful to go back to the reviews of movies I have just seen and re-read what critics have said about it. This provides me with an opportunity to evaluate the review and the reviewer who I might want to avoid in the future. It also can clarify parts of a film I did not understand at first.

Also, don't be misled by film ratings in magazines and newspapers. The four star system is based on box-office receipts and not critical opinion and just because a movie was popular does not make it good.

Theatre classification of films can also be misleading since it reflects community standards, not necessarily Christian ones. Not only PG movies need parental guidance and I doubt whether swearing or nudity is the hallmark of being "mature" as some notices claim.

But I also do not want to imply that all movies with swearing and sex in them are "bad" movies. Like literature, movies have to be discerned in spirit and in truth for the manner in which it deals with God's world, man's role in it, and a recognition of man's need for salvation.

Henry Knoop is a teacher of English and Media Studies of Durham Christian High in Bowmanville, Ont.

Cinema summaries

Marian Van Til

Oxford Blues

Rated Adult Accompaniment

Stars Rob Lowe, Ally Sheedy

Directed by Robert Boris

A Las Vegas college boy, Nick D'Angelo, becomes infatuated with an aristocratic English woman and cons his way into Oxford University in order to be near her. He is a spoiled, self-centered individualist who has a lot to learn about being a guest in a foreign country, working with others, and coping with not getting his own way.

D'Angelo's convinced he can do anything on guts and "raw nerve." But he can't — he lacks character. The film takes him through the painful but funny taming process needed to begin to develop the qualities he lacks. (There is perhaps too much emphasis on character development through "playing by the rules").

This picture values decency and comradery and though it denounces D'Angelo's individualism it still admires him for his cheekiness; it takes a somewhat flippant approach to sexual relationships.

Many interesting and unique personages in the story. Beautifully filmed in England, with generally good acting. Peculiarly fascinating scenes of traditional Oxford social and academic customs. Exciting rowing (skulling) competitions will be enjoyed by sports and non-sports fans. Some generalization about Britains being cultured and Americans being clods.

The title is a word-play on D'Angelo's state of mind and the name of his Oxford skulling team.

Recommended.

Bolero

Not rated

Stars Bo Derek

Directed by John Derek

Bolero exists solely as a vehicle for John Derek to show off, i.e. exploit, his beautiful but none too bright wife.

Its plot, if it can be called a plot, follows the breezy romping of a supposedly 1920s, supposedly virginal heiress who travels to exotic lands looking for the perfect man (translation; "ecstasy.") Her dreams come true with a Spanish bullfighter.

One of the least of this movie's problems is its anachronisms, both substantial and spiritual. Neither of the Dereks can possibly convince an audience that this story is taking place at any time but the present.

This film was not submitted to the usual film rating system because it contains several explicit "love" scenes which director Derek thought would probably ban it from general distribution.

In most movies, such so-called love scenes would be extraneous — they don't advance the plot and certainly leave nothing to the imagination. This film thinks it celebrates love but is miles away from knowing what love is, much less celebrating it. What it does is revel in a kind of superficial eroticism which it sees as love. Bo Derek epitomizes the latter. Her acting is shallow and passionless as seems to be usual for her. (cf. *Ten* and *Tarzan*).

If you want to see a good movie, make sure Mr. and Mrs. Derek are not involved in it.

Not recommended.

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One chapter completed, the next barely sketched

The Progressive-Conservative landslide on September 4 means the end of an era, the overdue completion of a long chapter in Canada's history. The very magnitude and base of the victory presents a sketch for the next chapter. Will this chapter be considerably different from the one just completed? That depends upon what Mulroney does with the potentials of this victory and the outcome of the next two elections. Let's compare the old with the new.

1. Pierre Trudeau

The nearly unprecedented loss of Liberal support particularly in Quebec shows how much Canadian politics was dominated by the person of Trudeau. The power of the Liberal Party in Ottawa during the last decade — Joe Clark's nine months excepted — was in a very real sense the power of Trudeau. The main political trends of the last decade — federal-provincial tensions in the early seventies, Quebec nationalism in the late seventies, and the economic disaster in the eighties — were all against the Liberals.

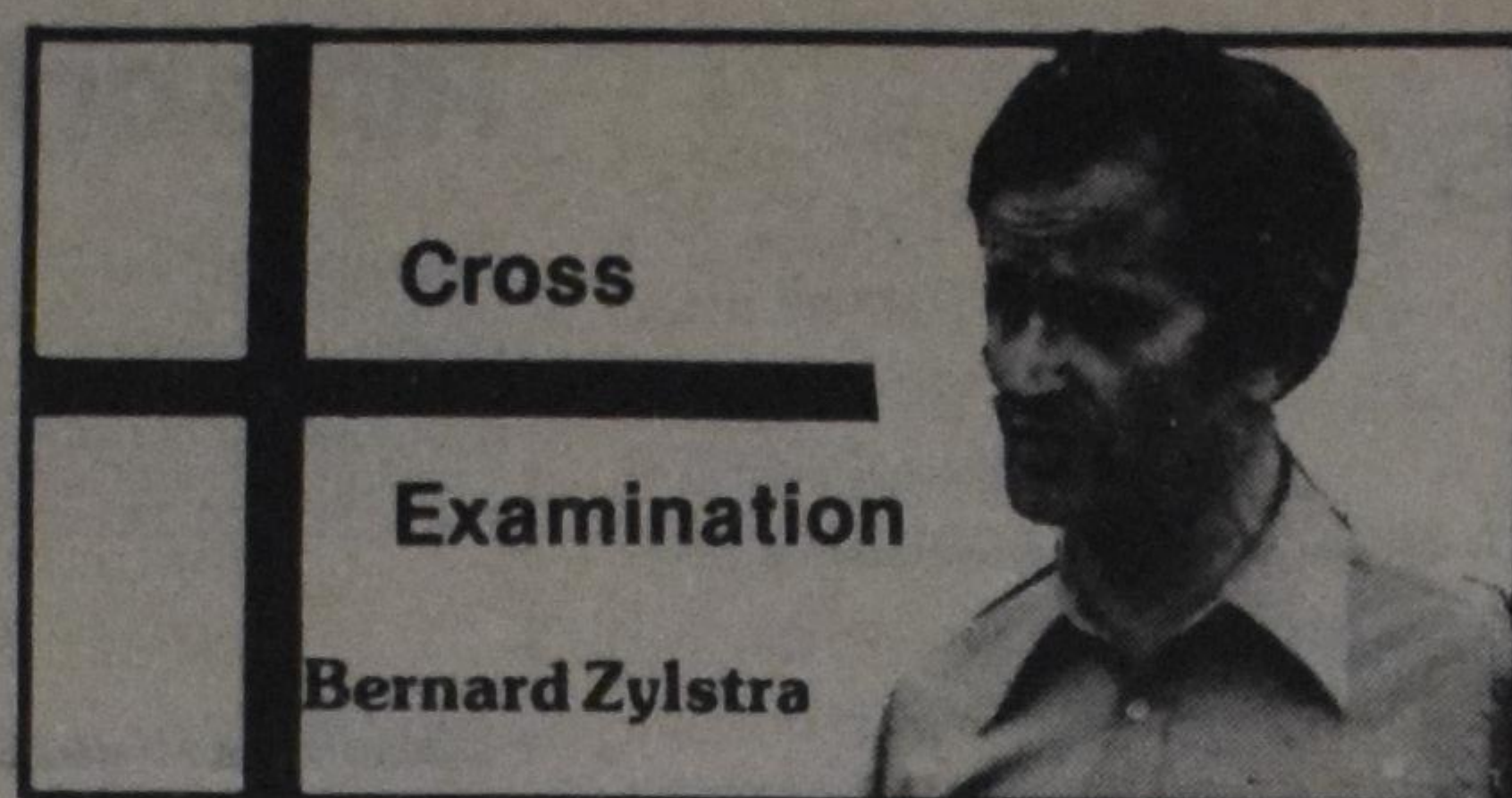
And yet Trudeau, because of his political genius and continued appeal, managed to buck these trends and stay in power longer than any democratic leader in the West. It's interesting to note that his one outstanding achievement — Canada's new constitution — was made after Joe Clark's failure. On federal-provincial relations and the economy Trudeau proved to be a dismal failure. Although history will count him an outstanding Prime Minister, it is good that he is out of the way.

2. Quebec

There's something very strange about federal Canadian politics. It's this: it's very hard to govern Canada without support in Quebec. Without the reliable Quebec support, the Liberal Party would not have dominated federal politics in the 20th century. Only when Diefenbaker broke the Liberal ramparts in Quebec in 1958 could he command an alternative to the Liberals. Joe Clark failed to get support in Quebec in 1979, so he was turned out in 1980 by Trudeau, Quebec's native son.

And what is the most outstanding feature of Mulroney's landslide? Fifty-eight MPs from Quebec! Why did Mulroney get Quebec behind him? Because Quebec will only trust its own native sons in Ottawa! The real significance of this election may well be that the newness of Mulroney is in effect something very old — you can't govern Canada without Quebec support. That just might be the clue to keeping this nation together. It might also be the clue to the future of all three parties.

In any case, if Mulroney does not squander the Quebec support the way Diefenbaker did in 1958, he will indeed write the outline of the next chapter in Canada's history. And by doing this, he will force the Liberals to regain their earlier support in the western provinces or surrender their place to the NDP. (This is what happened in Great Britain in the beginning of the century when the Labour Party took over the place of the Liberal Party).



3. The NDP

Ed Broadbent did a remarkable job in withstanding the PC onslaught. And yet, he missed the boat. His most famous phrase in the campaign described Turner and Mulroney as "the Bobbsey twins of Bay Street." How wrong he was! This slogan is a typical socialist reduction of political issues to economic issues. The electorate — in Western Canada, in Ontario, in Quebec, in the Atlantic provinces — knew very well that Turner and Mulroney were not twins.

Turner is a politician without a home. Mulroney is a leader with roots. Because of that, Mulroney resonated throughout every region of the country while Turner's support collapsed. As long as the NDP reduces politics to economics it will have a tough time taking over the Liberal Party's role, particularly in Quebec where the first political issue is cultural identity, not economic welfare — as the Pope recognized in his first message to Canada.

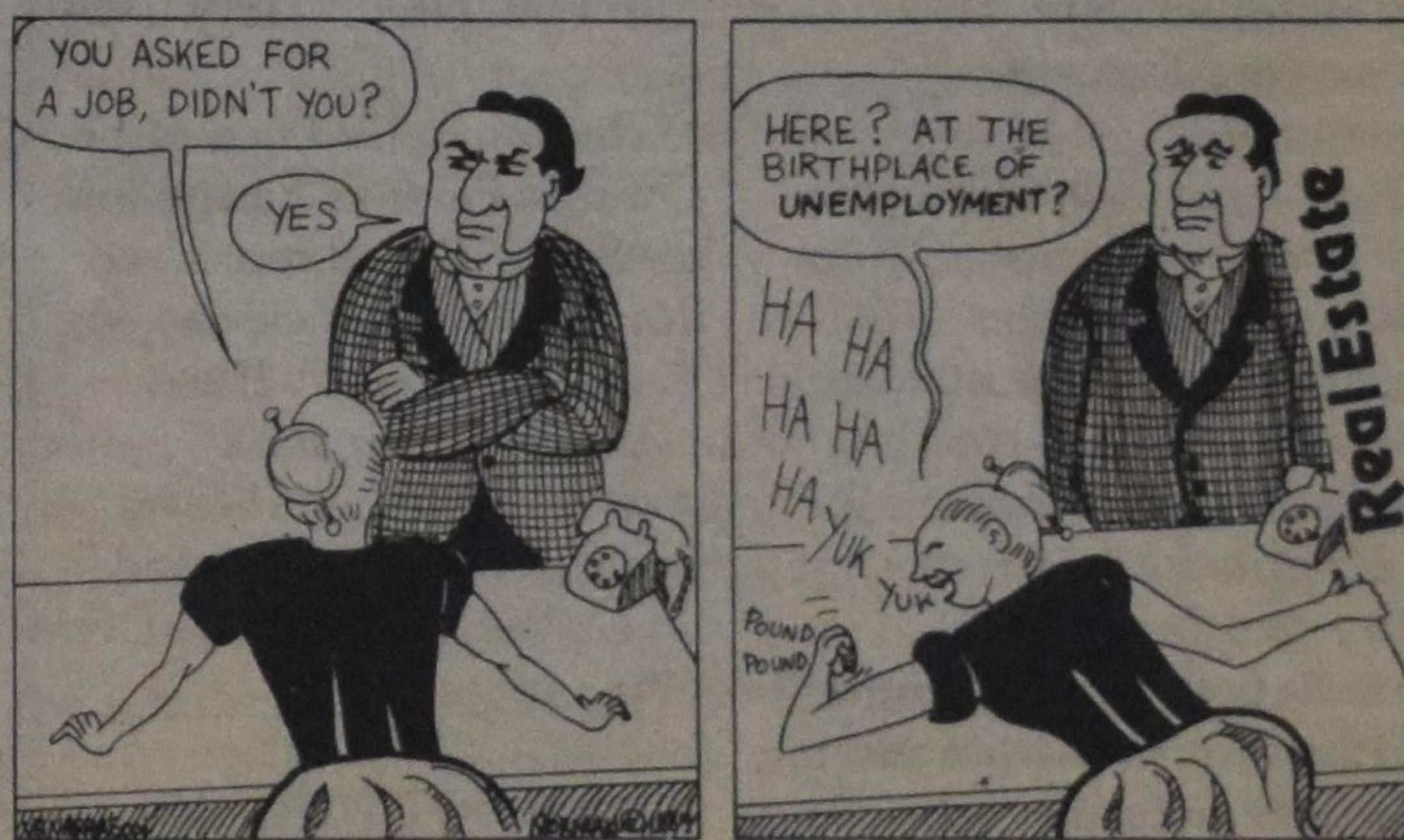
4. The economy

And yet, there's an element of truth in Broadbent's slogan. We indeed do not know very much about Mulroney's economic program, and how it is different from the Liberals'. Mulroney's economic options are few. He must maintain the heart of the welfare system which the Liberals gave to Canada. And at the same time he must make the Canadian economy competitive at home and abroad. This means that the periphery — "the fat" — of the welfare system must be surgically eliminated. And the costs of production must be cut back. Both will hurt.

Mulroney hasn't told us whether he will hurt us, let alone how. That's his weakness. All Mulroney has done is written the first paragraph, in the next chapter of Canada's history. A potential outline is there. If he has Trudeau's political genius, he will write most of the next chapter. That's the meaning of September 4.

Dr. Bernard Zylstra is the President of the Institute for Christian Studies.

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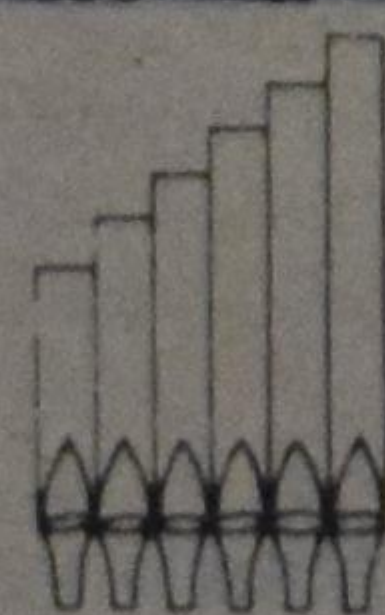
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Press Parade

Marian Van Til

The Secession ("Afscheiding") of 1834 was not a secession as such, since those who left the Reformed church at that time did not do so voluntarily. A small group of clergy were forced out of the increasingly lackadaisical state Reformed church for insisting that the confessions of that church be taken seriously as a prerequisite for church membership.

Klaas Sis

Morris Greldanus is pastor of the 1st CRC, London, Ont.

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Grimsby, Ontario L3M 4G1
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Not willing to endorse

... continued from page 1.

While it was true that AFFIRM was denied the right to speak on the floor of the council, it was very visible off the floor, with a special booth in a tent outside the council meeting area. It also sponsored almost daily question-and-answer sessions where timid council delegates could meet real, live homosexuals and hear their stories.

The other side was visible as well. The United Church Renewal Fellowship, an evangelical organization with about 3,000 members (out of a total church membership of 900,000), brought several "ex-gays," homosexuals who said

they had, through conversion to Christianity, been made heterosexual, a change which AFFIRM believes to be neither desirable nor possible.

One such person was Andy Koornstra, 33, a former member of the Christian Reformed Church, who said the only advice he had been given by a minister in the CRC was to find a masculine woman to court, "maybe someone with a mustache."

When his parent's troubled marriage was renewed by their experience with a charismatic church, Koornstra began attending that church, and is now a full-time minister with Jubilee Christian Centre in

Brantford, Ontario.

Former moderator Clarke MacDonald had declined to state his position on the issue while moderator, but the day after he handed over his moderator's robes to Rev. Robert Smith of Vancouver, he made his position plain.

He told William's committee that about 90 percent of United Church members are "adamantly opposed" to the ordination of homosexuals.

He told the council that the report recommending ordination of homosexuals is "strong on advocacy but lacking strength in analysis."

The report's "abrupt dismissal" of the possibility of

conversion leading to change appears to deny the power of prayer and the Holy Spirit, he said.

The new moderator will have to take MacDonald's statements

seriously, not only because of MacDonald's large following in the United Church, but because his criticisms of the report appear well-founded.



Pastoral Letter

Leonard Schalkwyk

What are we going to do now?

After Synod of the Christian Reformed Church this summer, many requests came from West and East to write something about my reaction to these happenings among us.

I have consented to do so in this column.

Let me first of all state that I do not consider my views infallible: that may set some people at ease. In the second place I would like to point out that I will not knowingly hurt anybody's feelings. I will have to make some value judgments as I see it, but I do not want to be judgmental.

Let me also state at the outset that I think it to be unchristian to part ways and to give up on each other. Let us stick together.

I know by experience that many have the kindness to read my homely column and I request them kindly to take into loving consideration some of my views.

Do not panic

This year's Synod took the decision to allow consistories to ordain women to the office of deacon, if such consistory would decide to do so. Here are my views on this decision. First of all, do not despair. The ship of the church has not sunk as yet. No one expects a mighty onrush of women into the diaconal office. Too many people are opposed to this. Close to half of the delegates voted against it. A daily newspaper, the "Grand Rapids Press" reports in its issue of June 20, 1984 that the vote was 82-75. Therefore, by only 7 votes' difference Synod decided to leave it up to the consistories whether or not to ordain females as deacons. The previous day Synod had decided by a similar slim margin (5 votes) that headship of the man in family and church should be maintained (Grand Rapids Press, June 19, 1984; the vote was 81-76).

It means that close to half of the delegates at Synod were against female deacons.

In my view, it was unwise of Synod to proceed on such a slim majority. Synod should have heeded an earlier suggestion in the discussion that a 2/3 majority should be required. If such a close vote takes place in a consistory meeting, a wise pastor will advise the brethren to postpone the matter.

Such a far-reaching decision should be taken by as much common consensus as possible.

However, in my opinion, there is no consensus in this matter in the denomination. The Banner of January 23, 1984 reported the result of a survey. It showed that "a majority of CRC members oppose women in any ordained

office ... only 36 percent favour women as deacons."

Thus, this Synod took a decision to which the majority of the church members are opposed! On the basis of these statistics I can safely add that it was a decision against which the majority of consistories would have voted, if asked.

According to the Banner report, even the majority of women in the churches are against it (see Banner, January 23, 1984, page 8).

Majority of grassroots

So, if you are not in favour of female deacons, remember that according to the statistics you are in the majority of the church members across North America: the Silent Majority.

That is why no one expects a great groundswell of female deacons surging into consistories. Synod left it up to the consistories to allow it if they decide to do so. If a consistory does decide to do so, the work of a female deacon has to be distinguished from that of an elder (page 104, Acts of Synod, 1978, reaffirmed by 1984).

What action, in the view of the majority of church members, should be taken after this unbiblical decision made by the Synodical delegates? I'd rather leave that answer up to those who are more experienced in church order than I am.

From a pastoral point of view in this visit with you, I would like to read to you from 2 Chronicles. I quote part of a text found in chapter 7, verse 14.

"If my people who are called by My Name, humble themselves and pray and seek my face — then I will hear from Heaven and will heal their land."

Do you want healing in your church and denomination? Then pray. The humble pray. Do you pray for your minister? Do you pray for your consistory? Do you pray for your fellow church members?

Based on this text, what we need is re-awakening to faith. To improve church health, we all need a massive dose of Vitamin Piety: a new experience of the Bible truths, revival of unconditional faith-commitment. That will take a miracle. Let us pray and work towards that miracle. In our own strength we will fail:

The method is:

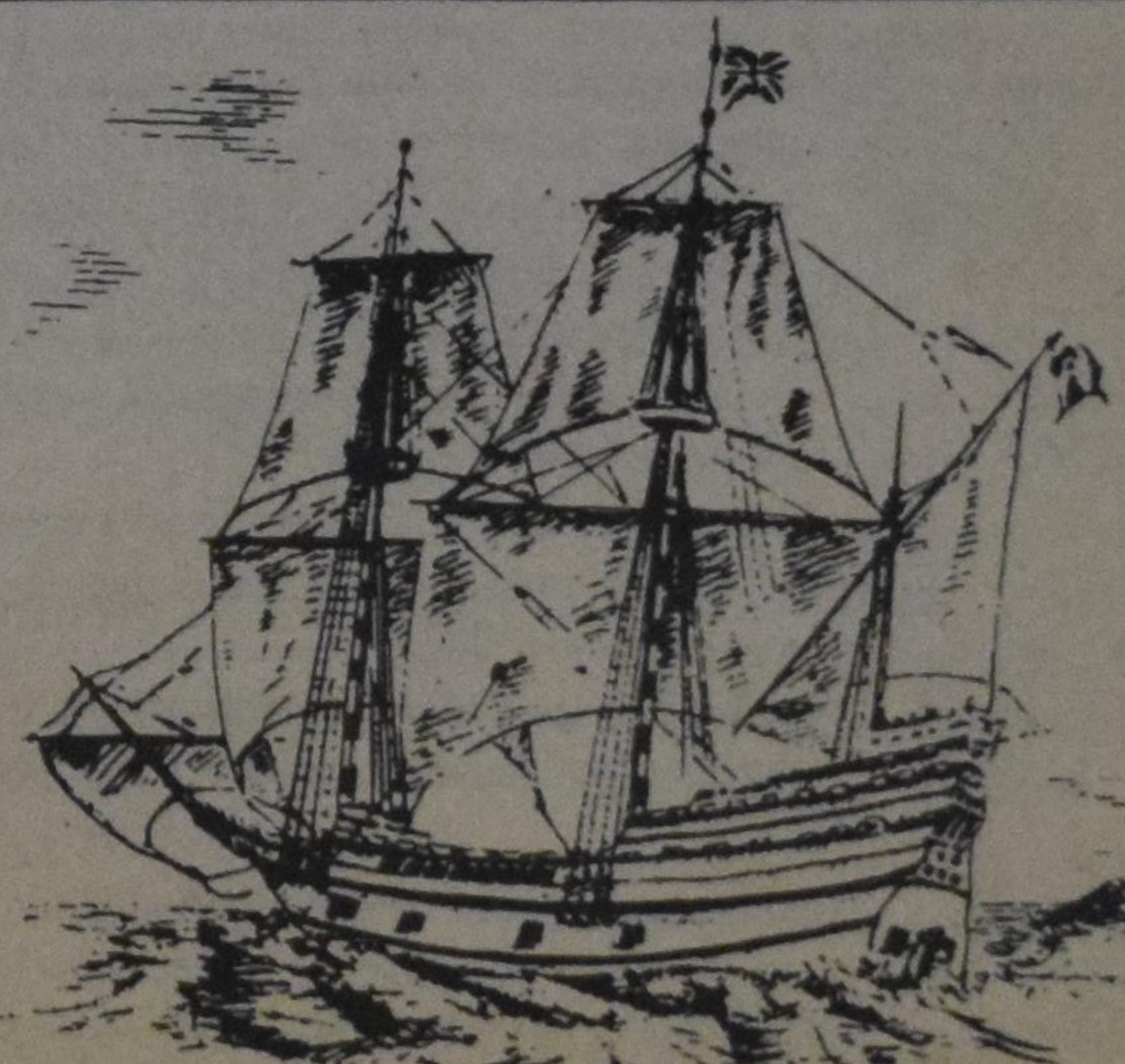
"Not by might
Nor by power,

But by My Spirit,
Says the Lord.

(Zechariah 4:6).

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No. 1504: Give us day by day our daily bread.
(scene: Person, hands folded, in prayer position with meal)

No. 1505: He took bread, and gave thanks to God...
(scene: display of grain ears and bread products.)

No. 1506: God has not promised us a quiet journey...
(scene: Tall ship, see drawing above)

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School

Chalkmarks My dad is special

Young students in Langley Christian School recently offered up reasons why their fathers are special people



Sara Bailey — Fathers are special because they care for you. And he makes money for us. And they give us clothes to wear to school. Food to eat. And to cuddle with us. And they love you.

Angie Volrich — Fathers are good because they are a parent and they love you. They help you. They care for you. When I feel down and Dad makes me pop up. Dad plays with me. He drives me to school.

Jennifer Pool — Fathers are special because he loves us. And when you get hurt he helps you. Your father buys you stuff and they teach me how to pray. He likes everyone, he gives me candies, and food and clothes. He is so special. Dads are dad so that's special.

Laura Erikson — Fathers are special because they love and take care of you and they babysit you and they protect you when there is a fire too. My father takes me to MacDonald's.

Ivan Traas — Fathers are good because they work and get money so we could eat food and love us, help me and makes money so we could go to school and he takes me golfing.

Steven Neufeld — Fathers are special because they help me. And love me. And take care of you. He takes me places. And takes with me.

Jordan Froelich — Fathers are special because my dad takes me to the store and my dad takes me swimming.

Eric Morneau — My father take me swimming and teaches me how to swim and to stay in the water.

Eric Huberts — Fathers are special because he takes us to church and my dad lets us go outside and go on our swingset.

Tina Rusnell — Fathers are special because He helps me and plays with me. He play fights with me and throws me on the bed and in the water. He loves me. He goes to the store with me. He takes me skating.

David Pearse — Fathers — my father is nice he gives me chips he gives me rides.

Andrea Egan — Fathers are special because he brings me candy. I like my daddy he is so special to me. Dads are dads and I love my dad.

from Langley Chr. School "Hi-Lites"

Ontario's schools offer health care

Ontario's school boards and the Ministry of Health will be responsible for providing health support services to students who require such services during the school day, Education Minister Dr. Bette Stephenson and Health Minister Keith Norton announced.

The Home Care program of the Ministry of Health will provide a wide variety of health support services to students including the injection of prescribed medication, catheterization and tube feeding.

The school boards will be responsible for the administration of oral medication to students when prescribed as essential to the child's participation in school programs and for such assistance to physically

disabled students as lifting, help with mobility and feeding.

The Ministers said that the action was taken after school board personnel, parents and representatives of local agencies expressed concern regarding

the provision of health support services to school-age children.

Dr. Stephenson said that provision of the services is to begin this September with the provision of full services by September 1985.

Changes to Russian curriculum

USSR — Changes in curriculum will be effected in the 142,000 elementary and high schools of the USSR beginning in 1986, report Soviet newspapers. Children will begin attending school at age six rather than five. Students will also be required to master the Russian language by the end of high school. Presently there are

15 regional languages to be found within the Soviet Union.

Upgrading of teacher qualifications will mean one further year of study. In addition, there will be an emphasis on recruiting more men. Only 20 percent of the present teachers are men.

Restrictions on teens driving

... continued from page 1. years." Said the quiet-spoken, white-haired pediatrician. He is father to former world cup downhill ski racer Ken Read.

Read's call for curfews stems from his federally sponsored study of 527 teenage traffic deaths in Alberta during 1978-82, which supported earlier findings that such accidents usually occur late Friday and Saturday night or early Sunday morning.

A report by the Traffic Injury Research Foundation of Canada says 15-to-19-year-olds accounted for only 10 percent of the Canadian population in 1981, but 16.8 percent of driver deaths and almost 25 percent of all fatalities involving passengers.

The same age group faces twice the average risk or driver injury and three times the average risk of passenger injury.

Read's study found that because teenagers usually travel in groups, the number of passenger deaths is twice the national average: two-per-driver rather than one.

In 1981, 915 of Canada's 5,383 traffic deaths were victims aged 15 to 19. A year later there were 691 among 4,169.

Transport Canada says much of the drop was due to the recession, which reduced people's driving by making the purchase or operation of a car

more costly.

"When it is estimated that for every teen killed there are 35 injured, it is clear that we have a health problem of epidemic proportions," said Read.

He wants Alberta to be the first province to adopt an overnight curfew for teen drivers, but isn't optimistic when the Lougheed government still hasn't even introduced seatbelt laws. Legislation governing child restraints is expected this fall.

Good reflexes, poor judgment

Read said that after visiting Sweden where "the whole country has a social conscience towards preventing injury," he was distressed to return to Canada where "every bit of legislation is viewed as an infringement on freedom."

Teens have the eyesight and reflexes to make them the best drivers among any age group, but poor judgment makes them the worst.

"Maturity — that's the critical question," said Read. Traffic researchers once assumed that a young driver's level of experience dictated his ability to avoid accidents. But recent studies indicate a teenager who has driven for a couple of years is just as likely to be in a crash as one who just began driving.

Read said teenagers assume

far more risks than older drivers, often taking chances that invite tragedy.

He recalled one incident in which a young driver, angered by the high-beam headlights coming toward him on the highway, tried forcing the other vehicle off the road. A head-on collision left several people dead.

Other improvements

Seatbelts could be especially important in reducing deaths because most teen-related accidents occur when the driver rolls his vehicle and is thrown free — leading to fatal head injuries.

Increasing the drinking age could also be crucial because there was "significant alcohol involvement" in 43 percent of the teenager crashes that Read investigated.

He endorses overhauling driver education programs because U.S. studies indicate the courses do nothing to reduce accidental deaths and injuries.

A report this year from the University of Montreal says driver education curriculums in several provinces are "riddled with inconsistencies," and fail to provide adequate training in basic driving attitudes.

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INSIDE ICS ICSICS

A remarkable thing happened at the Institute's academic conference on "Christianity and the Classics" held in June. You never know what will happen when a group of scholars come together for three days to be stimulated to think in reformational Christian ways about their work.

Many of the people who came to the conference were professors of Greek and Latin at Canadian universities, Christians from a variety of backgrounds. A number of those had not had much opportunity to meet with others to discuss openly their distinctive Christian perspective on their academic field.

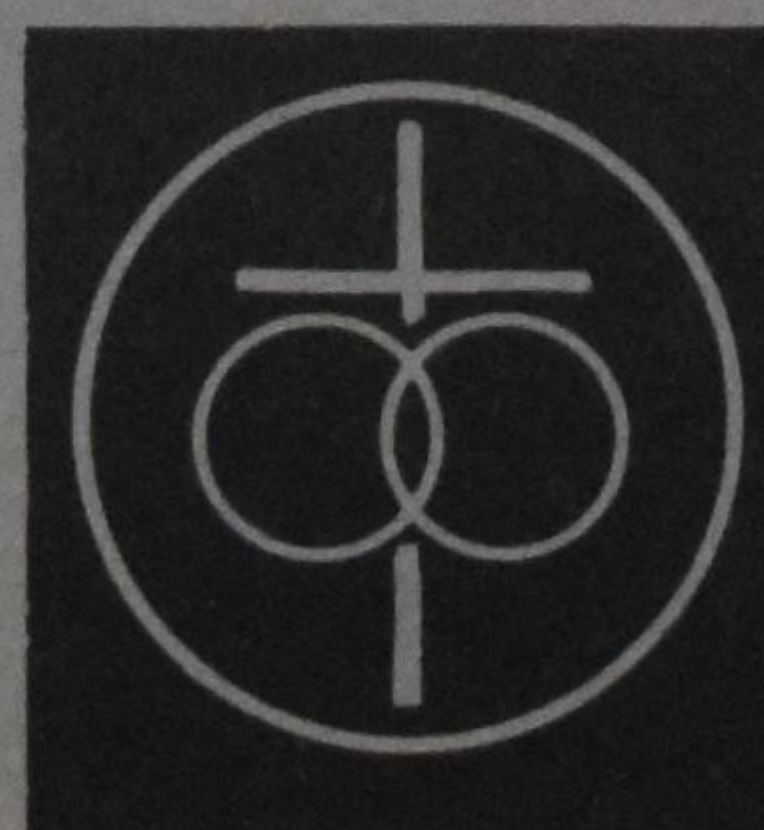
Over the three days of the conference enthusiasm grew for this kind of open Christian academic sharing. It opened up new vistas for some of the professors. Some of them became stimulated to redirect their own research so that they could bring their Christian convictions to bear on it. They no longer felt so isolated as Christians pursuing academic study. Some experienced the conference as a revitalization of their faith. They were delighted that there was a place like the Institute where faith-and-learning could be openly explored. This cannot be done under the auspices of the university itself, but it can be done at ICS right across the street from the university. Many were happy to cross that street.

It is old hat for us at the Institute to talk openly as Christians about our academic work. We found it remarkable to realize again that many Christian professors in Canada do not often find ways to do that.

Read along with us.
Look inside ICS through the lives it touches.

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Shaping hearts for service — Part 3

A mountaintop experience in Christian education

John Stronks

In this three-part series we are reprinting a speech given by Mr. John Stronks at the 25th anniversary celebration ceremony of Calvin Memorial Christian School of St. Catharines, Ontario. Mr. Stronks, now Education Coordinator of the Ontario Alliance of Christian Schools, was the Principal of this School for 14 years. We have changed some of the specific references to Calvin Memorial to suit the purposes of this publication.

Now, let me try a more educational focus from our mountain top panorama. Quality Christian education: we expect our school to be a top-notch school in educational practice and academic achievement. That's implied in our foundational direction. Does our theme speak to these expectations? Notice we are zeroing in from a general Christian education emphasis to a more precise schooling focus.

Shaping hearts for service

What images does this motto create in your mind? Ideologies often evoke a pictorial imprint. I see three metaphors: First: Shaping Hearts for Service is an educational practice similar to the growth of a plant. It's like a nursery!

Each plant needs a suitable environment, nourishment and protection.

Plants are tender. They need attention, time to grow. The grower needs intimate knowledge of its nature. Negative conditions may stunt its development. I'm not so down on the "green house" image of a school. How sensitive we are about providing optimum climatic conditions to stimulate proper growth for our plants. "Growing like a plant" is a Biblical picture. Consider references to: seed, good soil, watering, cutting out dead branches, etc.

Educationally, this growth image implies, maturation, considering the nature of the child, acknowledging the work of the Holy Spirit, providing the personal attention for each child.

One dimension of the Christian character of the school is the personal growing and maturing of each child in an optimum environment of Christian joy and genuine piety. An atmosphere in which the respect of the teacher and student shows in caring language, respectful interaction, attention to feelings. An environment with sufficient discipline and routine so that there is time to learn.

Like a plant... a beautiful, legitimate metaphor. Does the Christian school want to grow in this dimension?

A second picture image

"Shaping Hearts for Service" is like the work of a craftsman: The making, molding, forming

of a beautiful object. The Touch of the Master's Hand Who designs, chisels, sands and dresses until a vision emerges in a fine piece of hand made art. It's a shaping process!

Biblically, this image reminds one of: God is the Potter; we are the clay. Man's calling includes



John Stronks

the cultivating, the developing, subduing, the shaping of the earth's resources responsibly. Like Daniel: well informed and qualified to serve in the King's Palace.

Schools have an academic focus. Working through a well balanced, carefully designed program of studies, children are taught, are shaped in knowledge, insight, competent in skills and understanding; ready for the next level of learning in the Arts and Sciences; thoroughly equipped as their abilities allow. There are standards to be achieved. The school wants to graduate a well educated person. Parents rightfully expect thorough, precise and relevant learning. No apologies for excellence! We dislike sloppy performance. Like a sculptor: schools using their formative power to shape young people for life by means of a precise series of events held together by a clear perception of purpose: *Shaping for Christian Service.*

Scene three

Shaping Hearts for Service is like an athlete training for the race. The practice is demanding, at times exhausting. The coach requires implicit obedience, precise drills and rehearsals until the movement is smooth and gracious as if performed without effort. It is the deliberate, disciplined, concentrated training of personal qualities, skills, and abilities required of those in Christian service.

Three pictorial imprints:
A growing process
A forming process
A training process
Combined, in their own

unique blend, they present a beautiful imagery of quality education in a Christian school. Christian school, do you recognize yourself in this three dimensional picture?

Distortions are a threat

I must hasten to point out some dangers. Reductionistic thinking has torn these dimensions of quality Christian education loose from its mooring.

As is often true in different ideologies, education reformers have lifted out one abstracted dimension and blown it up into a major theory of education. These isolated, autonomous distortions can be a constant threat to the Christian school.

First distortion

Let me illustrate:
For those who attempt to explain the essence of education in the growth process, emphasize the inherent goodness of the child, "Impose few restrictions," they say. Allow the child the freedom to choose for himself, as a plant seeks its own way to reach the light of the sun.

The Spirit of Rousseau's Emile demands autonomy. Self worth rules. Self-actualization is the ultimate aim. Pictorially, the teacher is the gardener moving about the students with encouragement, clarifying options but withholding his personal point of view. A watering can! Van Belle is right when he says in his Study of Carl Rogers "I do not believe that growth is autonomous because this would imply that nothing can set limits for it." Can the Christian school honour the growth principle without falling prey to this pervading spirit of our times?

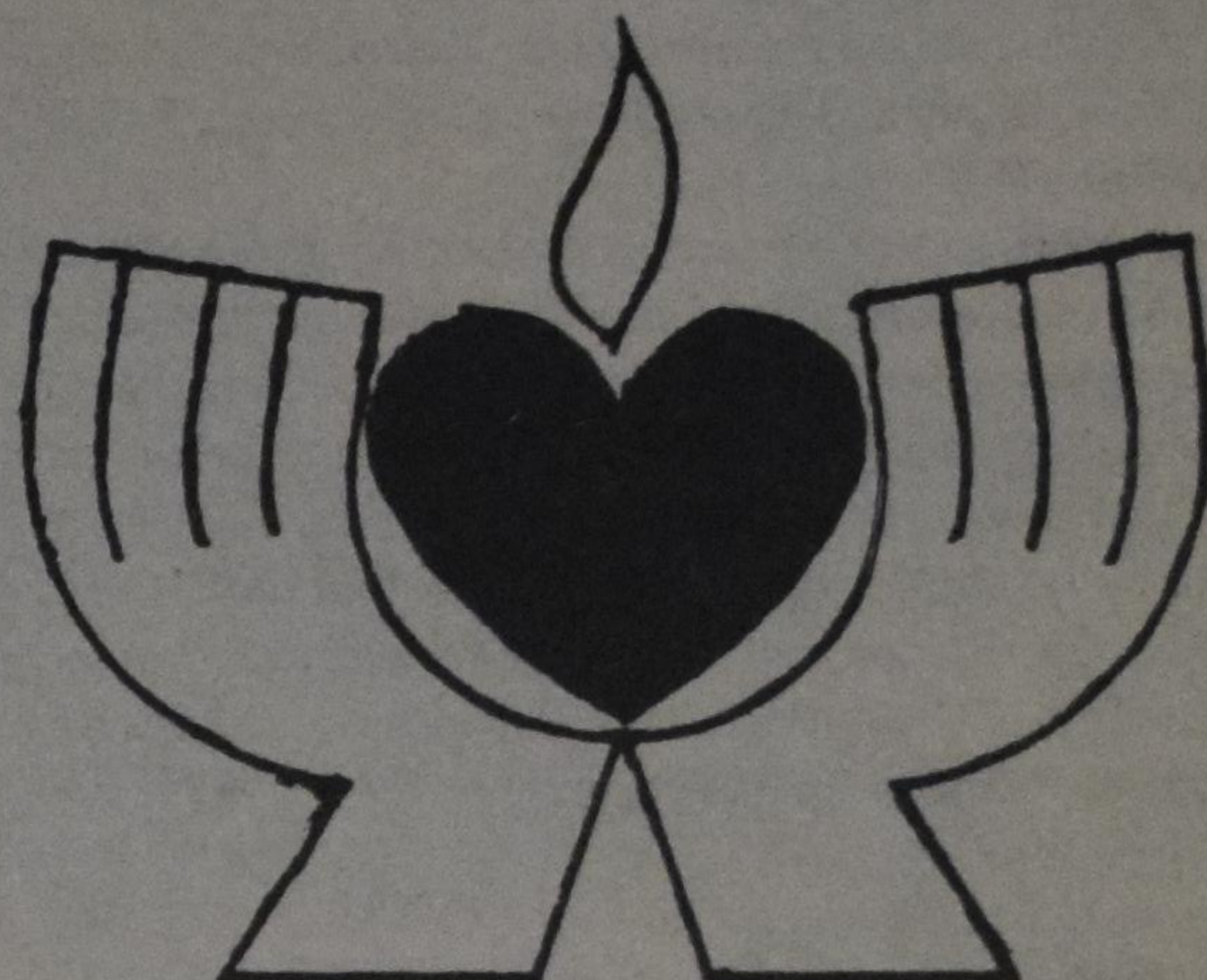
Second distortion

The forming process too has been horribly misused as if a child is like a bottle on an assembly line waiting to be filled with educational goodies. It is legitimate, liberal arts education distorted in a dead intellectualism, an accumulation of facts and concepts without purpose or context; the completion of yet another phonics worksheet of already mastered material. Of course, the reaction in the voices clamoring for the humanizing of our schools went overboard to the extent that today we want the schools to go "back to the basics."

I ask, can the Christian school provide a responsible academic program that resists a spirit of scientism which seeks to devour us?

Third distortion

Training for appropriate behaviour! Do you see the manipulative power of behaviourism lurking in the



background? The application of skill and response in a mindless shortcut? Heartless obedience, going through the motions.

You see!... Each of our biblical images: growth... forming... training, have their counterpart ideologies, a kernel of truth, hopelessly misshaped, impinging upon our school via the media, textbooks and sometimes even by ourselves caught up in these misguided notions.

These forces are out there ready to destroy or bend our schools to neutralize their intended purpose. Educationally, we need to be vigilant!

Conclusion

Friends of Christian education, returning for a moment to our comfortable look-out point on the mountain, do you see the faint contours of our path ahead?

- ★ re-affirming our confessional stand!
- ★ sharing the vision of Christian education, a 25 year heritage as a beacon of light in Canadian society
- ★ forging ahead in shaping a biblically directed education program and practice.

Today we rest... replenish and tomorrow we march again.

In closing, listen to one of the first psalms our children learn in school:

Shout for joy to the Lord, all the earth. Serve the Lord with gladness; come before him with joyful songs. Know that the Lord is God. It is He who made us, and we are His; we are His people, the sheep of His pasture. Enter His gates with thanksgiving and His courts with

praise; give thanks to Him and praise His name. For the Lord is good and His love endures forever; His faithfulness continues through all generations.

Psalms 100

That's our mountain top! Like the people of Israel in the temple court, we give thanks, recommit ourselves to joyful service and nourish on God's covenant faithfulness.

Some of the founders, parents, a teacher and few dear children of Calvin Memorial have, in the words of Hebrews 12, already joined the great cloud of witnesses, spectators in the stand you might say, while we are in the arena of life "running the race that has been marked out for us with perseverance."

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Feature

A pilgrimage in political theology — A personal

An evangelical theologian's

Calvinist Contact has decided to reprint this personal account of one of Canada's leading evangelical thinkers. It's a rather difficult piece, not typical of the kind we generally print. The reader may want to skip it. But for those who enjoy a challenge, here it is.

Reprinting it does not mean that we entirely agree with Pinnock's new-found position. A truly Reformed position should avoid the "left," "right" and "centre" positions of humanism. Time will tell if Pinnock can take prophetic distance from the deep-seated problems inherent also in "democratic" capitalism.

But we do recognize the soundness of turning away from a "radical" stance that questions the legitimacy of earthly powers, that seeks the overthrow of all money, rank, hierarchy, culture, not by violence but by withdrawal into utopian societies.

Instead of a counter-cultural call, Pinnock now issues a call for the christianization of culture. We join him in that call.
BW

Clark H. Pinnock

While evangelical Christians agree about the central doctrines of the Christian faith, their thinking about social and political issues evidences increasing division and disagreement. Evangelical reflection about social and political issues is like a turbulent river which turns this way and that, and contains several strong currents. Persons who lack strong convictions in such matters can easily find themselves tossed about with uncertainty. To some extent, this has happened to me. Since I believe that this record of my own pilgrimage may help explain how committed Christian leaders can be misled into thinking that the Bible requires a rejection of political conservatism and an acceptance of leftist convictions, I have decided to tell my story. I hope it will help others who are struggling in this difficult and confusing area.¹

Many evangelicals in our day realize that privatism in faith is wrong. The gospel speaks to the whole of life; its social implications are inescapable. The "great reversal" of which Timothy Smith speaks has in large measure itself been reversed. Many contemporary believers are eager to apply their faith to the issues of life in society. The issue today therefore is what kind of involvement and what sort of action is required by the Bible. We agree that God's will ought to be done on earth as it is in heaven. But what is His will? The poor ought to be helped. But what specific actions will help them? Unlike the social apathy that often existed a generation ago, we all believe now in the social implications of the gospel. But what program shall we follow and on what platform shall we stand? To which evangelical thinker shall we turn for leadership? What policies and actions will bring liberty and justice in their wake? Finding the correct answers to these questions constitutes the agenda for the 1980s.

My own pilgrimage has been a struggle to gain a degree of clarity in this area. My path over the years has turned out to be a fairly straight line with the exception of one enormous zigzag in the middle. My own quest went through three major phases. Until I began experimenting with political radicalism in 1970, I had moved quite generally in the mainstream of North American evangelical political thinking. My theological conservatism was coupled with valued democracy, our historical Christian roots and capitalist institutions. But in 1970 my political thinking underwent a paradigm shift — a total transformation. Living in the United States at the time, I began to read the Bible from an anabaptist perspective and soon found myself looking at society through the eyes of the new left. Things formerly valued in American society became targets of my disapproval as I became more conscious of the effects of materialism, racism, injustice and the Vietnam war. The radical edge of Scripture had caught my attention and I could not ignore the evils of democratic capitalism. It was a new political-theological world to move in and it produced a heady experience which intoxicated me and many others. It led me personally to sympathy and support for the Marxist movements of the world. By 1974, having returned to my native Canada, I even voted for communist candidates in the Vancouver civic elections. Looking back on this radical period now, it seems incredible that I could have accepted so many implausible things and I am reminded forcefully of my human condition. It is now easier for me to understand how people can be swept along in their support of strange causes like the German people in the 1930s. The real excitement that can be created by a new ideology can sweep away a good deal of critical sense.

The third phase in my political pilgrimage began after I had spent some eight years in the radical movement. This new conversion followed much the same course as my earlier conversion to radicalism. Gradually, I began to reassess my position and my alienation from North America began to fade, replaced by a certain critical

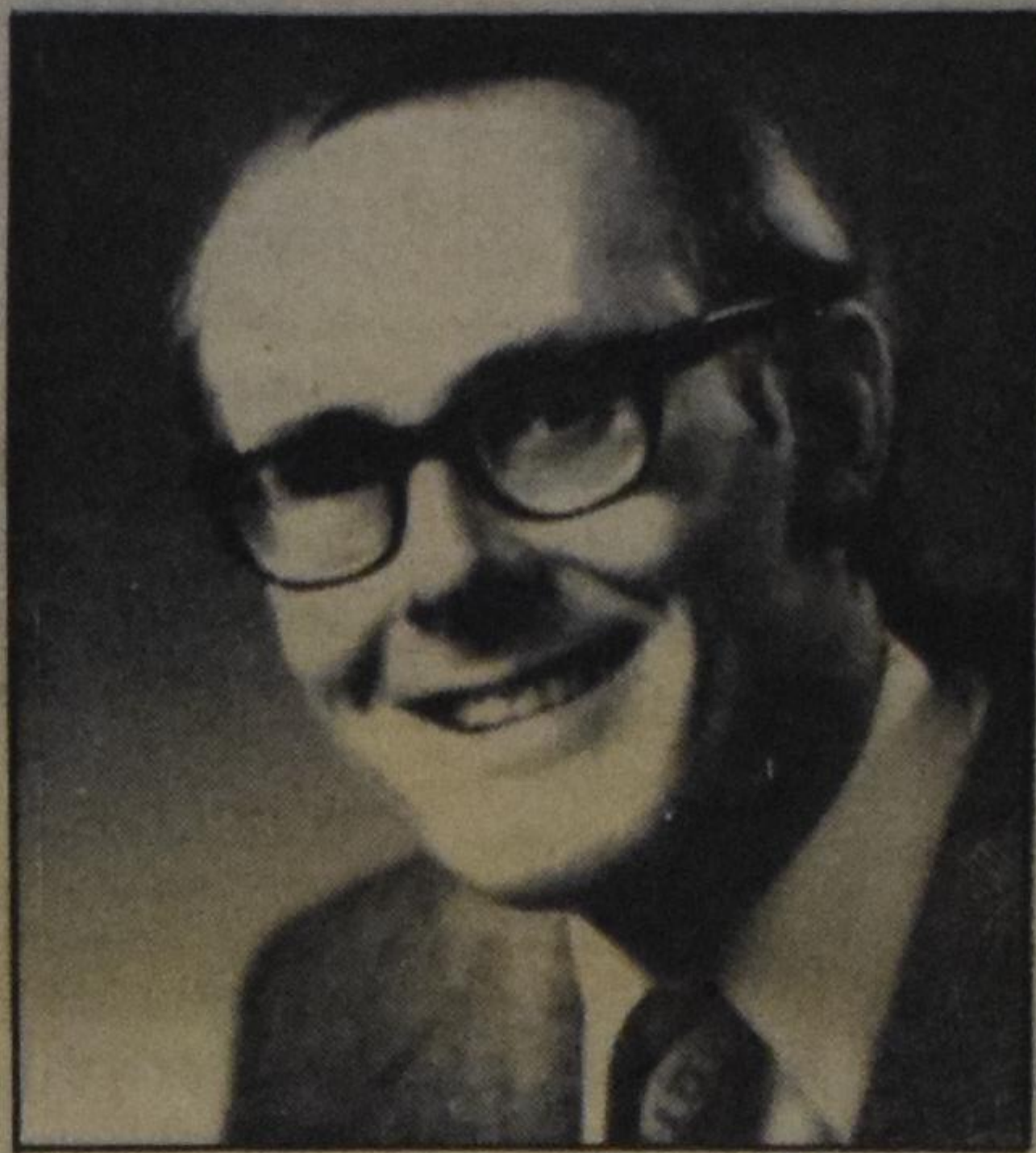
appreciation of democratic capitalism that I had had before 1970. At the same time, I was becoming more conscious of the reasonableness of *Reformed hermeneutics* over against the anabaptist approach. The urgency I had acquired from the radical evangelicals has, with regard to political action, been internalized and applied to my new political orientation. I have not returned to the relative indifference I felt toward politics in my first phase but have picked up some enthusiasm for what I would term neo-Puritan politics. With this brief outline of my sojourn now drawn, let me turn to a more detailed account of my search.

Phase One: In the mainstream, 1953-1969

I was born and raised in a middle class southern Ontario home and a socially respectable progressive Baptist church. I was converted through the witness of evangelical believers and organizations like Youth for Christ. While for a time my theology could be described as fundamentalist, I came increasingly under the influence of the kind of mainstream evangelical theology associated with the old Princeton Seminary. During the years following my conversion, I was introduced to all the major lines of evangelical social thought. I admired Billy Graham and accepted his approach to social change through evangelism. While he taught us to love America, he also helped us recognize her sins. While spending some time at L'Abri in the early 1960s, I came under the influence of Francis Schaeffer. Through him, I learned to emphasize theological over political issues. While Schaeffer sometimes spoke in support of the Vietnam war, he also spoke out against the rise of secularism in America and showed sympathy for the flower children who needed Christ. What seeds of radicalism I may have picked up from Schaeffer came not so much because he broke with democratic capitalism (he didn't), but because he identified with alienated youth in a way that appeared to support some of their concerns. Carl Henry also influenced me (in the direction of a

the 1960s and influenced many of our generation. It happened late for me. At Trinity Evangelical Divinity School Jim Wallis gathered a small group of people deeply critical of America and supportive of radical politics and anabaptist hermeneutics. Out of this circle came first the *Post American* and then its successor, the widely influential *Sojourners*. In sympathy with these young people, I too began to be turned off by what we saw as plastic culture, the violence in Vietnam, and America's unacknowledged racism. Without my conscious awareness, I bought into a fusion or synthesis of the new left and anabaptist thought.² At that time I perceived the union as enjoying God's favour.

I can best explain my new standpoint by referring to three corners of a triad. First, there was a deep alienation from North American culture. Some of the mainstream evangelicals like Carl Henry, Francis Schaeffer, and Billy Graham had emphasized the point that America was corrupting herself and selling her birthright, but they had something different in mind. They did not mean that the whole system was evil or that the church had betrayed the gospel. They wanted reform of a basically good culture, not a complete overthrow. But we saw North America as the polar opposite of the gospel. We saw practically nothing to celebrate in it. Our rhetoric knew no bounds. We applauded



Clark H. Pinnock

William Stringfellow when he identified America with the great whore of Babylon of Revelation 17-19.³ To be fair, we believed in the great American revolutionary heritage as we understood it, but saw no evidence of that tradition at work in the present. In our ideology, America was wholly given over to the Babylon pattern and was a worthy successor to Nazi Germany. Now it is also true that we viewed all earthly systems as evil in line with our anabaptist exegesis, and if pressed would insist that we disliked the Marxist societies just as much. But it is doubtful if this really was the case. I at least looked wistfully at those "revolutionary" societies which

feeling of a second conversion. It was Christ-centered and biblicist and so appealed to our evangelical instincts, but it was radical and subversive of every status quo and so confirmed the cultural alienation we felt.⁴ It taught us a way to go back to our conservative churches and preach the new gospel of Christian radicalism in an evangelical modality. The Bible teaches a radical message, we said, and that was that. Anabaptist theology was made to order for our situation. It told us that North America, like all cultures, was a fallen order with which the Christian could not compromise. Jesus Christ had come to smash all such systems, not by violence, but by speaking of a new order in which all systems of domination in regard to money, rank, and hierarchy will be overthrown, and those who are first in this world will be last in that one. The great mistake of the church, committed first by Constantine, was the decision to ally herself with satanic power and betray her radical identity. The call was for the faithful to come out from Babylon, including the apostate evangelical churches, and form radical communities which would take their courageous stand against the materialism and violence of our culture. Simple lifestyle, non-violence, economic sharing, equality, communitarianism — these, were the signs of the authentic church today. By this means perhaps the world could be changed through the effect of a light that cannot be hid. Anabaptist theology supported our alienation admirably. To be a Christian was to be a radical and a subversive! We exist as sojourners to call the establishment into question, and to live our lives for others. It was also a hermeneutic which interpreted the New Testament, and particularly the Sermon on the Mount, in a radical way. Historically it led believers to avoid the use of oaths, personal or military force, legal justice, and at times even the possession of private property. It also tended to cause them to withdraw from political and social life and to a strict separation of church and state. As radical evangelicals, we did not withdraw from public life, but our involvement in it was always counter-cultural and never culture-reclaiming. There was a dualism between the pure community and the evil social order and a situation of constant tension.

Third, the political context of the radical movement of which we were a Christian segment was the new left. It was alienated from America and could say why in non-theological terms. Corporate capitalism was the root of America's degeneracy and the source of its injustice, violence, and racism. It was a system which raped the environment and ruled the world on behalf of the wealthy minority. It was a corrupt system and had to be overthrown. Without being ideologically left myself, I was in considerable agreement with what the new left said both by way of criticism and suggestion. I remember being asked if I realized the Marxist content of what we were saying in the *Post American* and being puzzled by the question. I was a babe in political thinking and was saying things based on what I thought were exegetical grounds, the importance of which I did not fully understand. I felt that the poor were poor because the rich were rich, and what was needed was state intervention and voluntary poverty on the part of Christians. It seemed reasonable to think of the rich as oppressors, and the poor as their victims. The Bible often seemed to do the same thing. It was obvious to me that the welfare state needed to be extended, that wealth ought to be forcibly redistributed through taxation, that the third world deserved reparation from us, that our defense spending was in order to protect our privilege, and the like. I did not require proof of such propositions — they all seemed obvious and self-evident. The excitement of the change of thinking suppressed even the small amount of critical judgment I had acquired before 1970.

Socialist ideals also provided allurement. Was socialism not a grand vision of a just and humane order which distributed its resources fairly and equitably among all its people according to their need? Was it not true democracy where decisions were made not by the wealthy elite but by the people? Without equating the two it was so easy for me to associate in my mind the socialist utopia and the promised kingdom of God. There was a high-mindedness to the vision which made it compelling. It was this attraction which had drawn churchmen in the ecumenical movement to the left for decades prior to our conversion. We admired what we thought was happening in the new China under Mao, and we hoped that the Viet Cong would win out against American forces. Our radicalism was a fusion of anabaptist hermeneutics and new left political orientation.⁵

"We have become secular and materialistic and risk losing all we have been given."

cautious reformism) through two books on ethics and his writings in *Christianity Today*. I also have to admit a fascination and respect for Bill Buckley and the feisty way in which he defended the capitalist way against its critics. (I still do today.)

During phase one of my sojourn, I was far more concerned with the problem of biblical inerrancy than the issue of racism. I was fairly skeptical of the effectiveness of governmental intervention in economic matters and in the case of social welfare. I viewed the "Great Society" as a bit of a farce. I thought that society's greatest need was the conversion of its people. I saw democratic capitalism in a good light and strongly disapproved of atheistic communism. As far as Vietnam was concerned, I was a Canadian who felt it was an unpleasant American duty to defend freedom in Southeast Asia; I wished them well.

In addition to the possibility that Schaeffer may have quickened the radical impulse in me, my conversion to premillennialism in the late 1960s through influences at Dallas Theological Seminary could be seen as another radical seed. Although it is true that dispensational premillennialists are notoriously passive politically, it is also true that such an eschatology puts one in radical opposition to the powers that be and makes one a potential radical.

Phase two: Out on the edges, 1970-1978

A contagion was in the air for young people in

seemed to embody the communitarian ideal more perfectly than my own.

But our concentration was not on political solutions. We tended to be skeptical of those. As evangelical and anabaptists we tended toward a new community where Christians would give up their privileges in the middle class, share their possessions and assets, and embody the new humanity beside the poor. That was the solution we were committed to, God's "original revolution."⁶ In our minds, it was God's wise social strategy, and it mattered not if the world complained it was not enough. As radicals, we did not accept the ideals of our fellow evangelicals, such as individualism, patriotism, and capitalism, but bought into the denunciation of the Western democracies as a zone of oppression and injustice. It was doomed, and we planned to sing the Hallelujah Chorus when it fell. We were convinced by the crisis mentality of the Club of Rome and found ourselves out of line with almost every policy and behaviour we saw our culture pursuing. It was a revolt of the advantaged. We hated those who were successful in the system, and therefore ourselves who had tasted all of its benefits. For me, radicalism served to take away the guilt I felt for being born into an advantaged situation. I do not fully understand the dynamics at work here, and leave the matter to a psychologist.⁷

Second, about the same time there was a resurgence of anabaptist theology and it facilitated the radicalizing process by providing theological foundations. When it dawned upon us, we had the

witness

sojourn away from radical Christian politics

Phase three: Return to the center, 1978-1984

Late in the 1970s each of the three points of the radical triad began to lose their power over me. First, I began to awaken out of my radical dream, and to see once again the positive tendencies of democratic capitalism which had been eclipsed. I began to view such things as free speech, limited government, an independent judiciary, genuine pluralism, and a concern for human rights to be evidence of the promise of America in a world so largely lacking these privileges. It now struck me as somewhat ridiculous to overlook those positive features of North American life which had incidentally made it possible for radicals like me to express and live out our concerns. How could I have had such deep contempt for a culture which surely stands as a beacon of hope in this suffering world? How ironic to call for "liberation" in the very place there is probably more of it than anywhere else in the world, and to be sympathetic toward those societies where neither liberty nor justice is in good supply. It began to dawn on me that if one was looking for Babylon in this present world, one might rather look toward the threat of totalitarian government which seeks to usurp all sovereignty in a culture. What really endangers liberty and justice in our world is not a flawed America, but that political monism, whether of the fascist right or the communist left, which declares itself to be absolute and answers to no transcendent value. How ironic that the *Reader's Digest*, which we refused to read in the 1960s, should now seem to have grasped the truth about the world, and *Ramparts*, which we read avidly, should have been so blind. But it is so. We radicals thought we loved peace and justice, but we simply did not grasp the nature of tyranny in the modern world. We thought Stalin was an aberration in the history of socialism rather than its symbol. We refused to see that communism was fascist and spelled the destruction of the human spirit, as Solzhenitsyn put it, "a levelling unto death."

Once freed from the hold of the radical perspective, many of the old issues took on a different aspect. For example, I used to find discrimination everywhere, whereas now I do not. What impresses me now is the degree we have been able to overcome racism and the fact that our society in North America is remarkable for its open pluralism. On the ecological side, the old crisis mentality seems quaint. We are not running out of energy or natural resources, but are finding abundant new ones. We are not running out of land or food — production outstrips demand. Pollution is not insoluble, but decreases as soon as we take the problem seriously.⁸ Even the Vietnam war looks quite different now. Although the peace movement meant well, it addressed itself to the wrong powers and as a result led to the enslavement of large parts of Southeast Asia. Solzhenitsyn does not exaggerate when he says that we radicals were accomplices in the betrayal of those nations. Christians must be peacemakers, but surely that does not mean we have to assist totalitarian powers gain still more slaves. Will we ever learn the lesson of Neville Chamberlain?

In one respect, though, my politics continues to be radical. Not radical in the directions I now disavow, but in the direction of a neo-Puritan vision. Still a millennialist, I now see a greater realization of the kingdom in society before the eschaton. I anticipate Christ's enemies being put beneath his feet and his rule extending to all nations in history. He commanded us to disciple all nations, to bring them under his sway, and now I have a stronger faith this will actually be done. Like the post-millennialists of an earlier era, I look forward to the day when Jesus shall reign wherever the sun, as Watts puts it, and the knowledge of the Lord will cover the earth. This is, of course, the old Puritan eschatology and vision, and we see it undergoing a resurgence on many sides, in the recent work of Schaeffer, in the ministry of the New Right, and in the Chalcedon movement for Christian reconstruction.

Although I do not believe the program we should follow is yet complete or beyond criticism, I do think it is a positive direction and constitutes a major new form of evangelical social theology. One of the implications is that the church need not find itself perpetually in a counter-cultural posture. In cultures like our own where the gospel has taken deep root and penetrated many areas, the task of the church can be to encourage the christianization of the culture and call the nation to the will of God, and to assure people that God will surely bless the nation whose God is the Lord. Christians should be busy calling for fiscal responsibility, effective law

enforcement, limited government, the right to life, the stability of the family, adequate defense, the needs of the poor, the problem of pornography, and the like. I agree with the radicals that the gospel is meant to have far-reaching social implications, and look for the coming of God's kingdom and a society governed according to His law.

Second, just as the cultural alienation of the second phase required an anabaptist hermeneutic to sustain it, so this phase is in keeping with a Reformed one. To effect the shift from one to the other all one needs to do is recover the Old Testament as the foundation of New Testament politics. The anabaptist reading of the Bible pits the Old Testament against the New at many crucial points. It turns away from its emphasis on the legitimacy of earthly powers and the responsibility believers have to exercise them in a godly manner. It finds virtue instead in a repudiation of such power and delights in powerlessness as the mark of the Christian. The true believer is supposed to refuse to try to manage society even if he has the opportunity and to avoid all coercive activities. But this makes no sense in the context of the Old Testament, where blessing is pronounced upon the godly rulers. It seems to me now that it is unnatural to read the New Testament as if it rejects the Old Testament framework in these areas. We are told to pray for the governing authorities because they are ordained by God. The gospel affirms the abiding validity of God's law, including such things as the proper responsibility of civil magistrates and their duty to resist evildoers. While it is possible to read the Sermon on the Mount differently, it is not necessary to do so. I have returned to the view that evangelical political work ought to have an institutional as well as intentional component. It is not just a question of building new community, but also of bringing society under God's law. Human societies need not be under Satan's sway and the goal of political theology ought to be to conform to

"We have a huge bureaucracy, a million officials for only twenty-five million Canadians."

God's spiritual will. In the case of our Western democracies, it seems plain to me now that the Christian heritage operating in them is profound and precious, and renders them worthy of critical support and reforming efforts. The future is open. It belongs to the Lord of history who intends to reclaim the whole creation. Therefore, we ought to be hopeful and energetic in pressing the crown rights of the Redeemer.¹⁰

Third, there is an ideological component in all this too. I have changed my mind about democratic capitalism. Like Peter Berger and many others, I have come to see it in a very different light. Far from being the enemy of the poor, it now seems to me to offer both liberty and prosperity in abundance and to deserve our cautious support. Socialism, on the other hand, has a dismal record of providing neither.

I am not an expert in economics, far from it, but I can now see why North America is rich and many other nations are not. It is not because we have exploited the third world and robbed them of their wealth. Quite the contrary, the world is poorest precisely where there has been no contact with the West. What prosperity there is in the third world has often been the result of contact with it.¹¹ No, the rapid economic growth we have experienced is largely the result of a set of factors including the rise of industrial capitalism. In Britain alone in the nineteenth century there was a 1600 percent rise in goods and wages.¹² It was as if the human race held at last hit upon an effective formula for raising whole populations from poverty to unheard of standards of wealth. The capacity of capitalism to generate wealth is unparalleled in history, and quite possibly one of the greatest single blessings bestowed on humanity. No system has been so helpful to the poor and provided such opportunity to rise out of suffering. It has done so chiefly by reason of the fact it allows wealth to be diversely controlled and be freely invested in new causes. Real wealth is not the possession of natural resources. It is human creativity and ingenuity and that is what democratic capitalism releases in good measure. Any system will prosper which gives liberty to this ultimate resource. It is irresponsible for me as a theologian to be ignorant of what will help the poor while claiming piously to be in solidarity with them. We have to say what is needed if the standard of living of the poor is to rise; namely, a commitment to economic growth and liberty for economic agents to undertake the kind of risks and investments which will lead to an accumulation of



"We refused to see that communism was fascist ..."

wealth for the people. Democratic capitalism has a proven record in the area of wealth production; if we care for the poor, we ought to promote it rather than condemn it. In addition to providing material prosperity, the system also produces liberty, since it is an economics in which individuals can operate at will and the state does not take charge. Political freedom is consonant with a free market. As Milton Friedman has said, "I know of no example in time or place of a society that has been marked by a large measure of political freedom, and that has not also used something comparable to a free market to organize the bulk of economic activity."¹³

Should we go so far as to say that the Bible supports this economic policy? I think we should be cautious in this area. If the Bible does teach this policy, it is strange why we did not discover it earlier. It is also risky to tie the Scriptures to any such system, thus repeating the radical mistake of regularly linking it to socialism. Nevertheless, the Bible offers many insights which bear upon economics and are at least consistent with market practice. It calls upon all of us to be stewards of resources and to have dominion of the earth. It implies that it is a moral activity which we choose or refuse to do. It praises diligent and honest labor. It prohibits theft of property and promises wealth to the godly. It insists upon stable currency, just weights and measures. It does not see the role of the state to be active in this area except to ensure justice. Scripture teaches us that long term economic growth flows from obedience to God and that stubborn poverty is the result of disobedience. It defends the rights of the disadvantaged and calls upon the godly to help them get on their feet by means of the Lord's tithe. God is not on the side of the poor in some abstract general sense, but he is moved in mercy toward the oppressed and commands His people to show mercy in speaking on their behalf and extending favor to them. Often when we hear talk about Christian economics, it is actually secular economics imported into theological ethics. What we need to do is study and utilize the biblical materials on this subject more fully.

Although I do see democratic capitalism as a resource of relative good and hope in this fallen world, I do not think its future is necessarily bright. We have become secular and materialistic and risk losing all we have been given. We have succumbed to the very materialism which has produced the communist tyranny. We no longer stand tall for the great values that lie beneath our feet. There is nothing to prevent our civilization from ending up on the scrapheap of history. God's law makes it plain that while He will bless the faithful, He will not hesitate to judge the unfaithful. Consider the enormous deficits we have amassed which rob future generations, inflate the currency, and slow the engine of growth. Think of the irresponsibility of our banks which have lent out vast quantities of our resources to unworthy debtors, thus placing our own economy in jeopardy. In many ways we are drifting and deserve ruin and judgment. We have a great opportunity to exercise leadership in the world, but it is not certain that we have the ability

and maturity to do so. Instead of presenting a spiritual alternative to the Soviet barrenness, we have ourselves fallen into self-centered materialism which reduces everything to a monetary value. The same God who promises to bless His faithful people and those who respect His law also threatens to curse those who refuse to follow His statutes (Deut. 28:1-68).

Aligned to this reawakened belief in the promise of democratic capitalism came a corresponding disillusionment with the socialist ideal. I have come to feel that socialism represents false prophecy and a cruel delusion. It is an enemy of the poor because it destroys prosperity. By uniting economic and political power in one centre, it produces tyranny. Marxism promised to explain and then change the world, but it has done neither. It exists as an orthodoxy to justify and legitimate total power. As Kolakowski puts it, "Marxism has been the greatest fantasy of our century ... (it) neither interprets the world nor changes it: it is merely a repertoire of slogans serving to organize various interests."¹⁴ Worst of all it has led to a nightmare of oppression and totalitarian control.

Even in its democratic form as in Sweden and North America, it threatens our liberties and bankrupts our economies.¹⁵ Even the welfare state which seems to be such a genuine response to the plight of poor people and which as a radical I thought ought to be expanded is no solution. Its general effect on the poor is to destroy their families (because the payments are better if the husband has left the family) and lock them into their sorry condition (because its payments make the unattractive entry-level job seem even less appealing and encourage permanent joblessness). Welfare is an enemy of the poor and friend of the vast and expensive bureaucracies which it creates. It prevents poor people from taking the only road that leads out of poverty: development through hard work and accumulation. It is important to be truthful when it comes to poverty and not perpetuate myths regarding the morality of the rich and duties of the poor.¹⁶

Living in Canada has afforded me daily examples of how to destroy the private sector and prosperity and how to expand government so that it gains control in every possible area of life. Trudeau has led what amounts to a socialist government for a dozen years and has brought Canada to its knees economically by eating up about forty percent of the GNP and introducing government regulation into every sector.¹⁷ The budget is out of control. The state owns 175 (at last count) "crown corporations" whose financial affairs are not under close parliamentary scrutiny. It has a national energy policy which has devastated the petroleum industry and diverted huge funds into the state treasury instead of fresh exploration and development. We have a huge bureaucracy, a million officials for only twenty-five million Canadians. Although the country is rich in space and resources, it is in pathetic shape because of socialist policies on every hand. Ironically, the Catholic bishops are calling for more government intervention and handouts. They do not explain how one can redistribute wealth not available or how one creates jobs if industry has been brought to its knees. But it is quite typical for theologians to dogmatize political matters in which they have no expertise.

Continued on page 12.

Feature

A pilgrimage in political theology — A personal witness

... continued from page 11.

This has been my pilgrimage to date in political theology. I hope I have been making progress. Certainly I am learning from the struggle to achieve clarity. The process has not been painless. One does not embrace and then break with a radical movement without being viewed with suspicion and resentment. I feel badly that some who appreciated my writing during the radical period now find me some distance from those ideals. I realize that our idea was to convert mainline evangelicals to the radical vision and not the other way around. But this is what happened to me and I set it forth as a possible lesson to all. The zigzag experience in and out of radicalism confirmed for me the considerable truth of the hermeneutical circle. We are deeply affected in our reading of the Bible by our circumstances. It is virtually impossible to disentangle the threads of biblical teaching and cultural experience. In particular it compels me to ask at this time in my life whether my present position is really scriptural or reflects my own class setting. At least one valuable remnant of my earlier radicalism is the fact I have to ask such questions of myself. In the late 1960s evangelical social thought jumped forward in a passionate radical expression which continues to impress itself upon an important minority of our movement. Now in the 1980s we see the rise of a liberal (people call it neo-conservative) neo-Puritan cultural vision which is sweeping large numbers into its program. Though viciously criticized from the left and often shallow in its thinking, this democratically-oriented social movement is the new liberation theology of our time, and in the days to come a great debate will take place around the issues it raises. Given my meandering, I have to wonder where it will lead.

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Notes

1. For helpful clarification of the spectrum of opinion, see Robert B. Fowler, *A New Engagement, Evangelical Political Thought 1966-1976* (Grand Rapids: Eerdmans, 1982).
2. Arthur Gish saw it in these terms and communicated that to me at least: *The New Left and Christian Radicalism* (Grand Rapids: Eerdmans, 1970).
3. William Stringfellow, *An Ethic for Christians and Other Aliens in a Strange Land* (Waco: Word, 1973).
4. John H. Yoder was the thinker behind the change in our social and political thought. See his *The Original Revolution* (Scottsdale, Pa: Herald Press, 1971).
5. Norman Podhoretz refers to this dynamic in his own biographical memoir covering this period: *Breaking Ranks* (San Francisco: Harper & Row, 1979), pp. 361-65.
6. Not all radical evangelicals bought the whole anabaptist package, however. In Toronto there was a group at the Institute for Christian Studies which shared the cultural alienation within the Reformed context. They published a *Survival (!) Handbook for Radical Christians Today* in 1971.
7. I would have agreed with Orlando Costas when he says that the poor can only receive justice "in a socialistically organized society." *Christ Outside the Gate* (Maryknoll, N.Y.: Orbis Books, 1982), p. 75. See also Rael and Erich Isaac, *Sanctifying Revolution* (Washington, D.C.: Ethics and Public Policy Center, 1981).
8. *Solzhenitsyn at Harvard*, edited by Ronald Berman (Washington: Ethics and Public Policy Center, 1980), p. 12.
9. Julian L. Simon, *The Ultimate Resource* (Oxford: Robertson, 1981).
10. Rousas J. Rushdoony, *God's Plan for Victory* (Fairfax, Va: Thoburn Press, 1980). On the anabaptist hermeneutic, see William Balke, *Calvin and the Anabaptist Radicals* (Grand Rapids: Eerdmans, 1981), ch. 10, 12.
11. P. T. Bauer, *Dissent on Development* (Cambridge, Mass: Harvard University Press, 1976) and Karl Brunner, editor, *The First World and the Third World* (Rochester: University of Rochester, 1978).
12. Paul Johnson in *Will Capitalism Survive?* Ernest W. Lefever, editor (Washington: Ethics and Public Policy Center, 1979), p. 4.
13. Friedman, *Capitalism and Freedom* (Chicago: University of Chicago Press, 1962), p. 9.
14. Leszek Kolakowski, *Main Currents of Marxism* (Oxford: Clarendon, 1978), p. 523.
15. On Swedish socialism see Roland Huntford,



"Democratic capitalism has a proven record in the area of wealth production ... Should we go as far as to say that the Bible supports this economic policy? I think we should be cautious in this area."

the *New Totalitarians* (New York: Stein and Day, 1980).
16. George Gilder has a lot of insight in such matters in *Wealth and Poverty* (New York: Basic Books, 1981).
17. *The Economist*, August 7, 1982, "The Crumpled Maple Leaf."

The church of the rich and the poor

WINNIPEG, Man. (MCC) — "Jesus did not carry money or own any. He had no silver or gold, no cash income, no property, no stocks or bonds, no savings account, no hedge against inflation, no tax havens. He had nowhere to lay His head ... He founded the original church of the poor ..."

But today, says, David

Barrett in an article entitled "The Church of the Rich" in the July *New Internationalist*, "he has 1.5 billion followers who receive annual incomes totalling \$6 trillion and who own two-thirds of the world's resources. On this basis, global Christianity has become overwhelmingly the Church of the Rich."

Barrett, editor of the

acclaimed World Christian Encyclopedia, states that the worldwide average yearly income is around \$2,400 per year. "But because Christians are concentrated in the Western world, their average yearly income is far higher at \$4,500. Thus, though Christians number only 32 percent of the world's population, they receive 62 percent of the world's entire income. Non-Christians (who are concentrated in developing countries) average only \$1,350. Since lifestyle depends on income, Christians across the world live on average at a level over three times higher than non-Christians."

But, Barrett points out, not all Christians belong to the Church of the Rich. Whereas 52 percent live in affluence and 35 percent are comparatively well off, 13 percent — almost 200 million Christians — "live in absolute poverty." Some 109 million Christians live in the world's 26 poorest countries. Half of the poorest Christians live in Latin America, a third live in Africa and the rest live in South and Southeast Asia.

But, Barrett notes, "the Church of the Poor is poor only in material goods. They are far from being spiritual paupers. Spiritually, it is the Church of the Rich." He notes that some of the

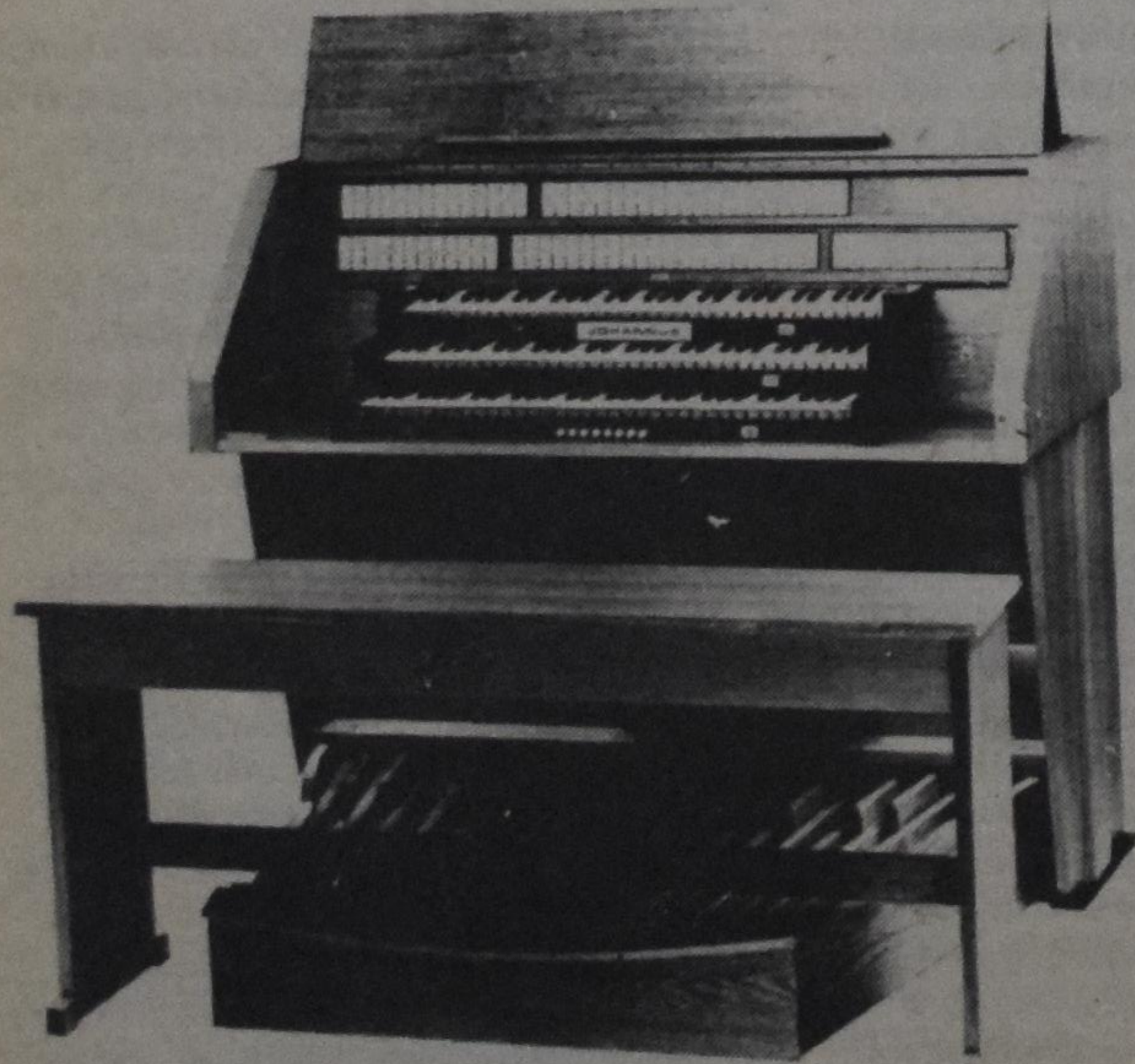
richest and most dynamic forms of Christianity today, and the most rapid church growth, "are to be found in areas of material poverty and destitution." He goes on to say that "this Church of the Poor is the only part of global Christianity whose lifestyle is similar to that of Jesus on earth."

Barrett concludes his article with a story: Several centuries ago a Roman Pope who was a patron of the arts surveyed the vast artistic riches he had amassed and said, "No longer can the church of Jesus Christ say 'Silver and gold have I none.'" "True, sire," a subordinate replied, "but then neither can she say 'Rise up and walk.'"

Material wealth, Barrett states, "has always carried the risk of spiritual bankruptcy. Today's Church of the Rich has vast resources capable of reaching the entire world for Christ. But unless these resources are immediately deployed to that end, this Church will ultimately prove to have had minimal spiritual impact upon the world."

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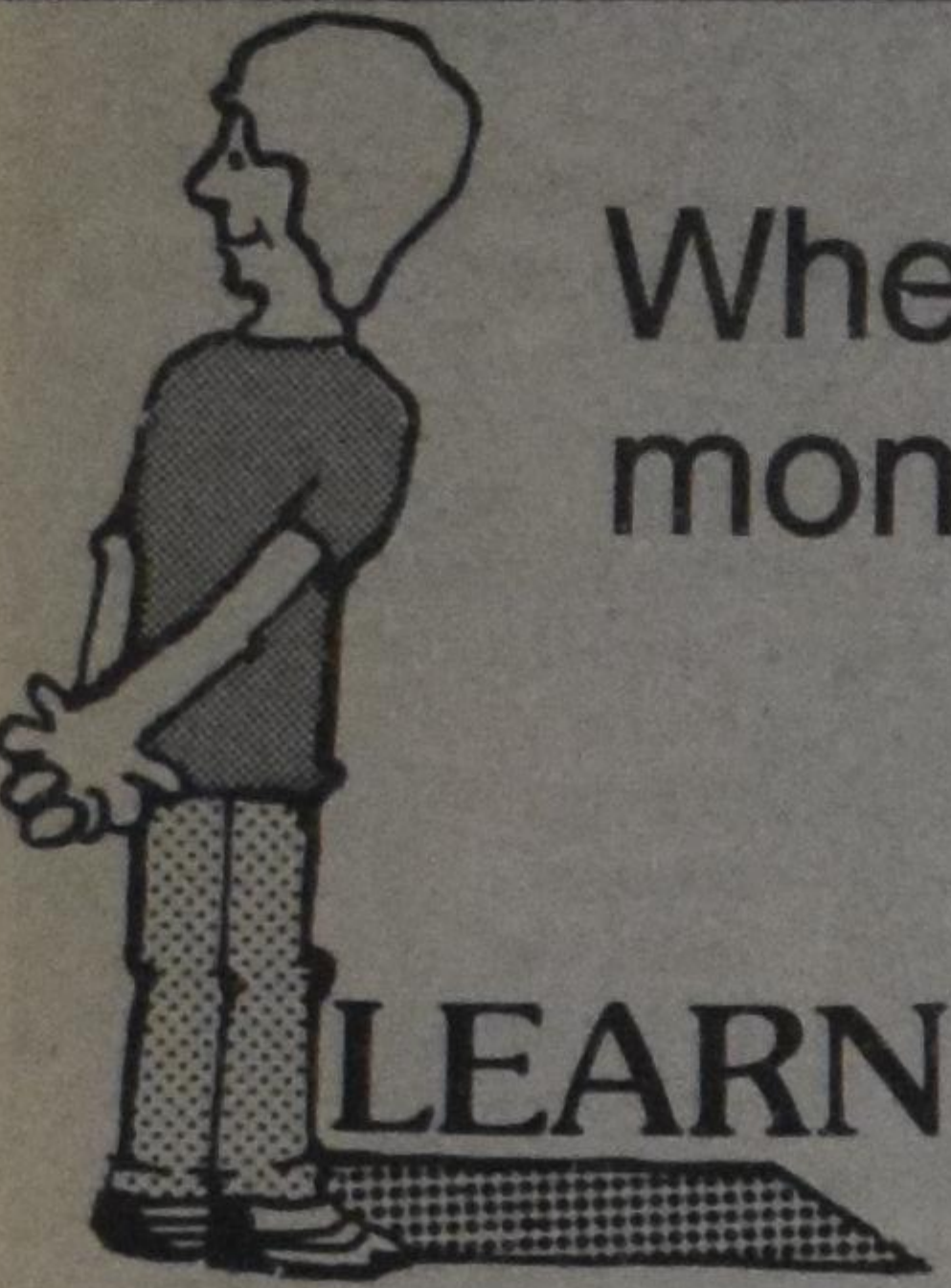
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Where are all those monarchs going?



There isn't a boy or girl I know who doesn't recognize the monarch butterfly. Its familiar bright orange wings are delicately bordered by a velvety black trim dotted with white. All summer long the monarch has been a wonderful burst of colour in my garden.

But as autumn approaches and there's a hint of frost in the air, the monarch vanishes. What happens to him, where does he spend the only winter of his short life?

Surprisingly enough, along with our feathered friends, the monarch migrates south to escape winter's cold clutches. With his paper thin wings and weighing no more than a gram, this delicate creature tirelessly wings his way to his summer resort in Mexico and California.

Usually in mid September monarchs assemble in small groups to begin migrating. These groups join others along the way and form great swarms numbering in the thousands and even ten thousands. The monarch flies from dawn till dusk flapping his wings occasionally and letting the wind carry him along. Travelling at speeds from 15 to 50 km per hour, monarchs cover up to 130 km per day. At night they sleep, settling in large numbers in certain trees.

Although monarchs only make the southward journey once in their lives, it's amazing to note they rest on the same trees year after year. No one understands how monarchs alight on the same trees as others have for years before them. It's truly one of creations wonderful mysteries!

Having reached their winter quarters, the monarchs generally stay together. They fly

about somewhat sluggishly and cling to anything that is convenient, usually trees but even people. It must be an awesome and spectacular sight to see the ground carpeted and the trees thick with migrant monarchs.

As spring returns here, the monarchs instinctively prepare to fly northward again. As the



sun warms their wings and they drink in great amounts of water, the monarch flies home alone or in a small group. Along the way, the tired old females lay their eggs on milkweed plants and die. Within two weeks the eggs hatch, turn into new butterflies and continue their long journey home. Most males also die on the way home.

As fall approaches once more, a new generation of monarchs follow their instincts and travel south for the winter. Travelling along the same route, and resting in the same places as generations have before them, the monarch continues to survive.

New look for this page

The artist who designed the new logos on this page is Mr. Doug Roorda of St. Catharines. He is the father of Shane Roorda. Remember the story of Shane in the June 15 issue of this year?



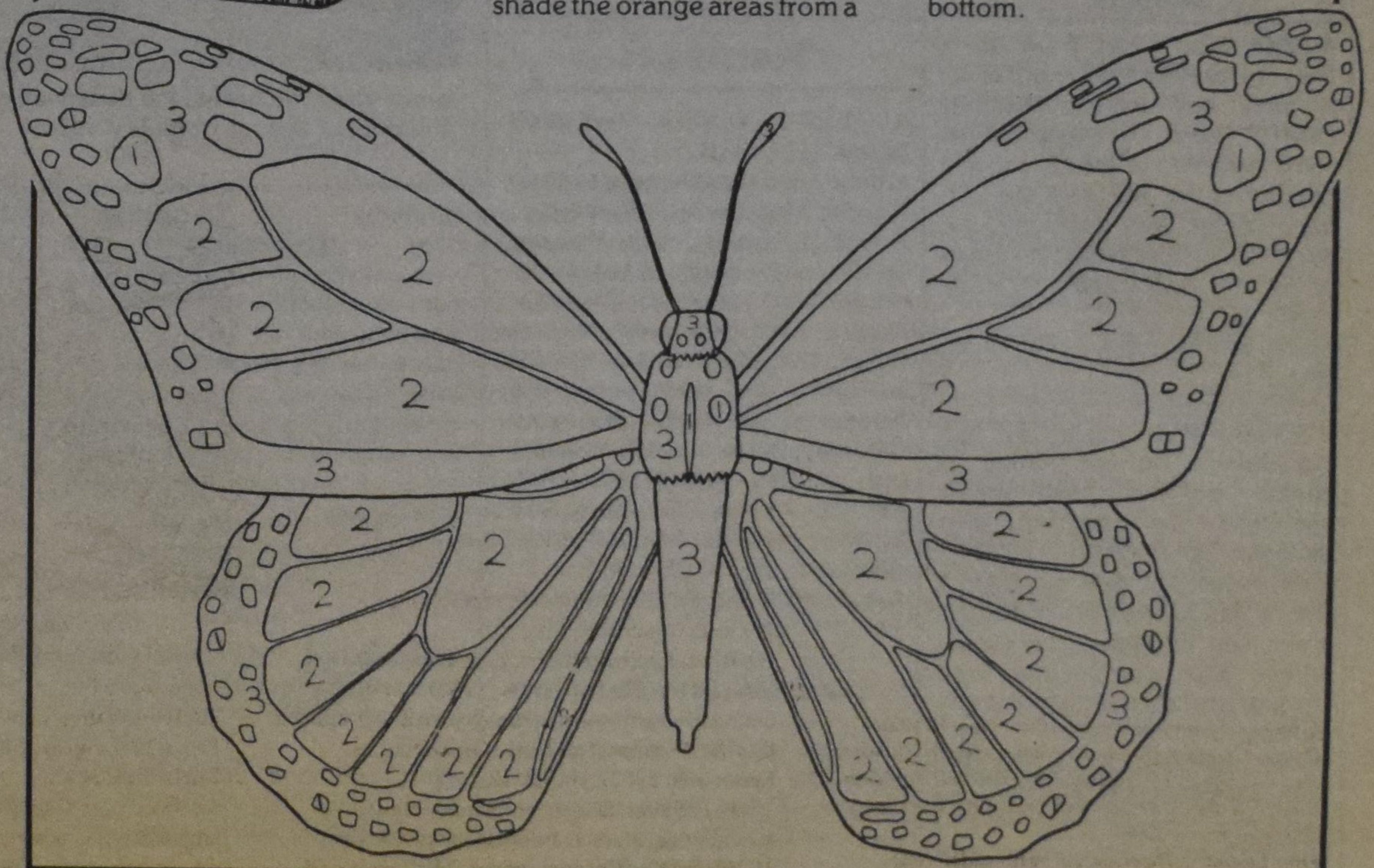
Sharpen your pencil crayons and colour the monarch. If you can't find a picture to show you the colours to use, use the colouring code provided.

- 1 - White - all dots
- 2 - Orange
- 3 - Black

If you can, you might try to shade the orange areas from a



red-orange at the top of the butterfly to yellow-orange at the bottom.



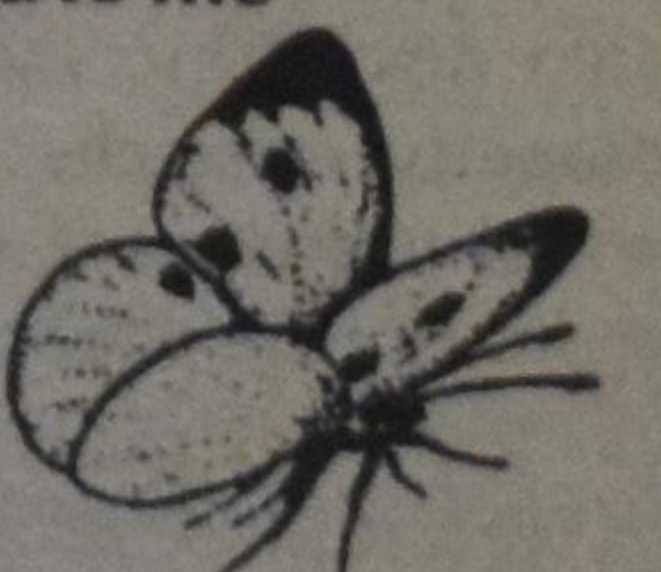
Hey kids:

The mystery of the monarch's migration boggles my mind. A Canadian zoologist spent 40 years searching for the monarch's winter home. You can imagine how ecstatically happy he was, when, in 1975, he discovered one of the monarch's huge wintering havens in Mexico.

Zoologists still aren't sure how many other wintering areas there may be so they continue to study and follow the monarch's journeys. They do this by marking the butterfly's wing with a light adhesive label. They hope that anyone who sees

Butterfly

I looked up and saw a flake of orange.
It dipped and skipped; it soared and sailed,
It lighted at my feet.
Like a featherweight fan, it waved to me
And voicelessly whispered,
"Come glide with me.
Let's dance and laugh
Over meadow, field and pond."



But I waited too long to answer his call
As I watched him run off with the wind.
Now I often think of that butterfly
And wish for one more chance to soar.

these specially marked monarchs will take the time to report their findings to the nearest university. Should you spot one of these monarchs, try to catch it with a butterfly net. Keep it in a container along with the plant it was feeding on. Read the label on its wing and report your findings to the Zoology Department of the university nearest you.

I have never seen one of these labelled monarchs. If I did, I would consider myself fortunate to help unravel more of the

mystery surrounding the monarch's life. Maybe you'll be one of the lucky ones to spot a tagged monarch!

Is there something you'd like to read about on the Kid's page? What kinds of puzzles or activities do you enjoy working on? If you have some suggestions, write to me at the MAILSLLOT.

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Births

ADEMA: Martin and Tracy thank the Lord for His precious gift to us, a baby boy named REUBEN CURTIS, born on September 4, 1984, weighing 9 lbs. 6 oz.; 4th grandchild for Mr. and Mrs. W. VanderKooy. 28th grandchild for Mr. and Mrs. S. Adema, 12th great-grandchild for Mr. and Mrs. H. De Haan.
Home address: Box 1792, Taber, Alta.

AUKEMA: With much joy and thankfulness to our Father in heaven, we, Floris and Shirley announce the birth of our daughter, KATHERINE HELENA, born August 26, 1984, weighing 5 lbs. 4 oz. Katherine is the 6th grandchild for Helen and Arnold Winter, Bradford, Ont., and the 4th grandchild for Roely and Jim Aukema, Chatham, Ont.
Home address: 24 Cambridge Cres., Brampton, ON L6X 2G3

KAPTEYN: We, Pete and Ingrid thank our heavenly Father for the safe arrival of our second child. JESSICA ELIZABETH, was born on August 4, 1984, weighing 8 lb. 11 oz. She is a beautiful little sister for Laura. The third grandchild for Harry and Ida Beimers of Vars, Ont., and seventh grandchild for Jake and Hetty Kapteyn of Bowmanville, Ont. Great-grandmothers: Mrs. E. Buma, Bowmanville, Ont.; Mrs. H. Beimers, Abbotsford, BC; Mrs. I. Vandyk, Eindhoven, Holland.
R.R.#4, Bowmanville, Ont.

MOES: O give thanks to the Lord, for He is good, for His steadfast love endures forever.
Everett and Annette thank the Lord for the safe arrival of their fifth child. CATHERINE SUSAN was born on August 24, 1984. A sister for Joanne, Carol, Julie Ann and Matthew. Proud grandparents are Mr. and Mrs. W. Breeuwsma, their 9th grandchild. Mr. and Mrs. J. Moes, their 5th grandchild; all of Edmonton, Alta.
Home address: 3629 107 Ave., Edmonton, AB T5W 0E1

Births

KROON: Rejoice with us! God has blessed us with a precious gift. HANNAH MARIKA arrived August 21, 1984, weighing 6 lbs. 14 oz. Welcomed with love by Pieter and Linda, Sarah and Joshua. Sharing our joy with us are Oma Kroon of Richmond Hill, Ontario, Grampa and Grandma Kok of Seattle, Washington, and great-grampa and grandma Vogel of Lynden, Washington.
"Then we your people, the sheep of your pasture, will praise you forever; from generation to generation we will recount your praise" (Psalm 79:13).
Piet & Linda Kroon, R.R.#1, Moorefield, ON N0G 2K0

Marriages

KUIPERS-DE KLEINE: "Two shall be one" (Eph. 5:31).
With joy and thankfulness to God, Mr. and Mrs. Cornelis Kuipers of R.R.#2, Lyndhurst, and Mr. and Mrs. Ralph De Kleine of Brockville, are pleased to announce the forthcoming marriage of their children, ROSELYN JOANNE and DAVID GORDON. The Lord willing, the ceremony will take place on Saturday, September 29, 1984 at 3 p.m. in the Athens Chr. Ref. Church, Athens, Ont. Rev. Jake Kuipers, brother of the bride, officiating.
Future address: R.R.#2, Inverary, ON K0H 1X0

POSTMA-VINK: Believing the Lord has brought them together, Hank and Riek Postma, Niagara-on-the-Lake and Teun and Co Vink, St. Catharines, joyfully announce the forthcoming marriage of their children, JOANNE and JOHN. The wedding ceremony will take place, D.V., on Saturday, October 6, 1984 at 3 p.m. in Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Pastor Jack Vos officiating.
Future address: 518 Geneva St., St. Catharines, Ont.

Anniversaries

Simon and Attje Baarda (ne Bosscher) will celebrate their 50th Wedding Anniversary, D.V., on October 4, 1984.

Strathroy Camlachie
1959 September 25 1984
"We wait in hope for the Lord; He is our help and our shield. In Him our hearts rejoice, for we trust in His holy name" (Ps. 33:20,21).
With happiness and thanksgiving to the Lord, we hope to celebrate with our parents and grandparents the occasion of their 25th Wedding Anniversary.

WILLIAM and DOROTHY WEILAND (nee Bos)
Wedding text: "The eternal God is your refuge and underneath are the everlasting arms ..." (Deuteronomy 33:27).
With love and congratulations from:
John & Cathy-Lynn Dam; Johnny Stan Margaret Anne & Bill Joy Bonnie Richard
Relatives and friends are invited to an Open House on October 5 at 8:00 p.m. at the Wyoming Chr. Ref. Church, Wyoming, Ontario.

Anniversaries

Sanpoort, Dunnville,
The Netherlands Ontario
1934 1984
October Fourth
Wedding Text: "With long life will I satisfy him, and show him my salvation" (Psalm 91:16).
With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

SIMON and ATTJE BAARDA (nee Bosscher)
We pray that the Lord, who has blessed them these many years, will continue to be with them.

Jim & Irene Baarda; Stanley, Richard, Eddie, Astrid, Paula
Hilda & Carl Van Soelen; 2 great-grandchildren
Clara & Harry Schilstra; Annette & Dale (fiancee)
Sheldon, Brenda — Dunnville
Clarence & Ann Baarda; Niel, Tim, John-Paul, Tia — Scarborough, Ont.
John & Barbara; Robert, John, Kevin, Melissa — Wogler, Ont.
Dan & Dianne Baarda; David, Chris, Cheryl — St. Catharines, Ont.
Riender & Norah Baarda; Cindy, Peter, Ryan, Michal — Dunnville, Ont.
Meta & Robert Dyck; Stephanie, Bradley, Alisha — Harriston, Ont.
Open House will be held on October 6, 1984 at the Dunnville Bethel Chr. Ref. Church, 2:00 p.m. - 4:30 p.m.
Best wishes only.
Home address: 159 Inman Rd., Dunnville, Ont.

Anniversaries

With joy and thankfulness, on October 15, 1984, our parents, HENK and SIENA BREUKELMAN will, the Lord willing, celebrate their 25th Wedding Anniversary. May the Lord bless them in the years to come.
Love and best wishes from their children:
Dianne — at home
Sonja — British Columbia
John — at home
Albert & Brenda — at home
Henry — at home
Bernie — at home
Ronnie — at home
Herman — at home
We will celebrate this joyous occasion on Monday, October 5th at the Grandstand Hall, Ontario St., Beamsville, Ont., with an Open House from 3-7:00 p.m.
Home address: Box 54, Campden, ON L0R 1G0

"Gloria Dios 35 Anniversary"
With thankful hearts to our heavenly Father,
Rev. and Mrs. ALBERT and JOANNE DEJONG
will remember when the Creator united them in marriage at Sexbierum Fr. on 29 September 1949.
Marriage text: Psalm 37:3-6.
The Lord Jesus tarrying, they will celebrate that happy event with Praise to Father, Son and Holy Ghost at Queretaro, Mexico.
Their children:
Louis & Linda deJong
Herschel & Liz deJong
John deJong
Raymond & Rhonda deJong
Harry deJong
and grandchildren.
Address: Ministerio de LA ESPADA, Apdo. Postal 363, Queretaro, QRO Mexico, 76000.

1959 September 18 1984
Romans 16:3,5.
With joy and thanksgiving to God we hope to celebrate the 25th Wedding Anniversary of our parents,
WIEBE and CHRISTINA KLOOSTRA (nee DeVries)
May the Lord continue to bless them.
Congratulations Mom and Dad.
With all our love:
Linda & Bernie Brouwer
Carolyn
Sharon
Nancy
David
Melissa
Open House will be held at Dresden Chr. Ref. Church on September 18 from 8-10 p.m.
Home address: R.R.#7, Thamesville, ON N0P 2K0
Best wishes, only.

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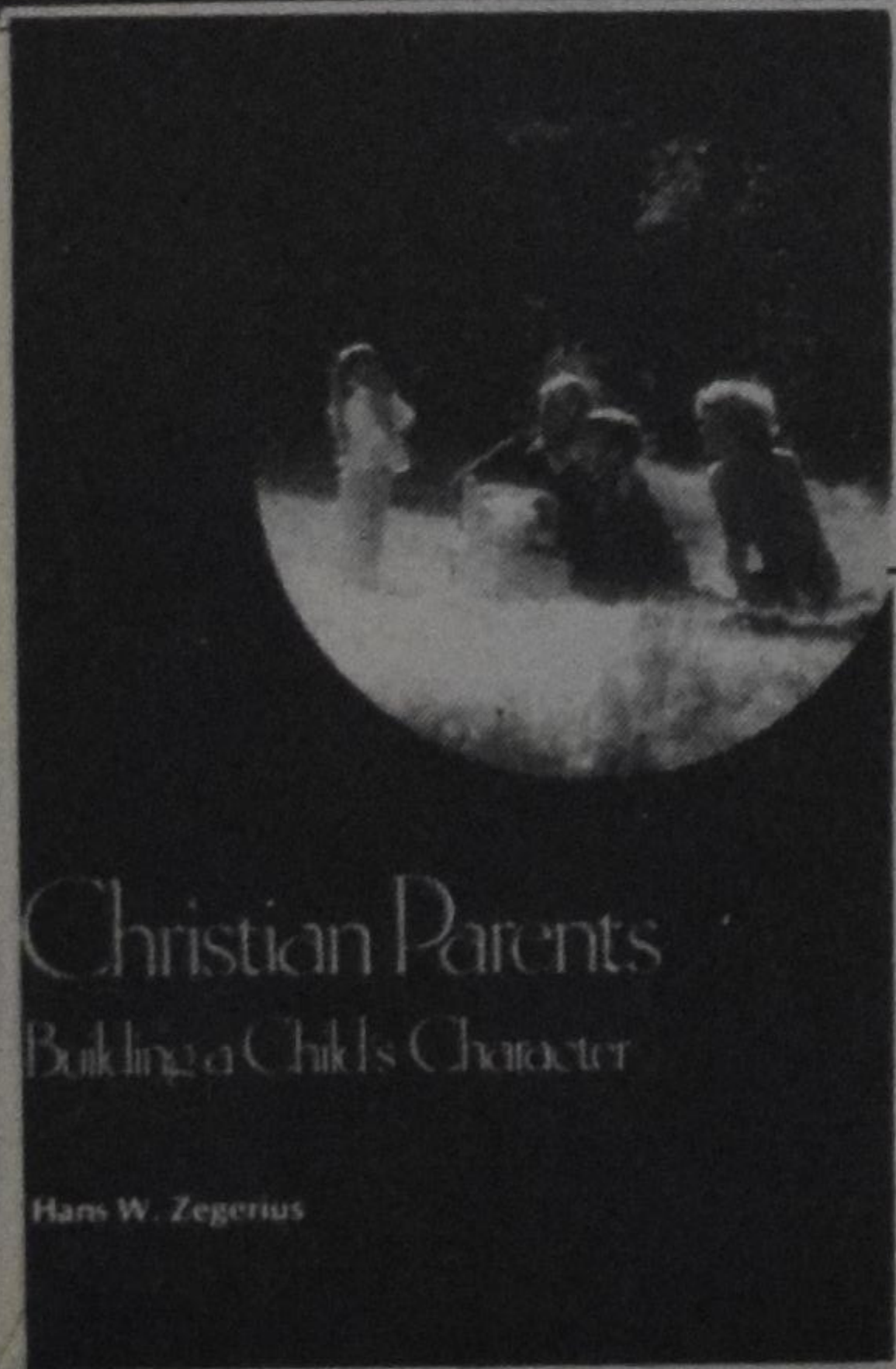
Marriages

ROMP-VAN BODEGOM: "Unless the Lord builds the house, those who build it labour in vain" (Ps. 127:1).
Mr. and Mrs. Dick Romp and Mr. and Mrs. John Van Bodegom of Orangeville, Ont., are happy to announce the marriage of their children LISA and DON. The ceremony will take place, the Lord willing, on Friday, September 28, 1984 at 4 p.m. in the Chr. Ref. Church, Orangeville, Ont. Rev. F. Heslinga officiating.
Future address: R.R.#1, Palgrave, Ont.

Best Wishes

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Classifieds

Anniversaries	Anniversaries	Anniversaries	Obituaries	Obituaries
 <i>Congratulations to Sjenkus and Els Van Soelen (nee Meyer) who will be celebrating their 50th Wedding Anniversary, D.V., on September 26, 1984</i>		Hamilton Kingsville 1959 September 19 1984 "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). With joy and thanksgiving to God, we are happy to announce the 25th Wedding Anniversary of our parents, SIMON and DORIS VREMAN (nee Staal) With love and congratulations: Judy & Doug Ireland Paul Tim Peter Open House will be held on September 23, 1984 from 2-5 p.m. at 1 Montclair Cr., Apt. 1, Simcoe, Ont. and on September 29, 1984 from 8-10 p.m. at 119 Augustine Dr., Kingsville, Ont.	On August 30 the Lord suddenly removed from us our beloved husband, father and grandfather, JOOST JOB SCHOULS in his 72nd year. Beloved husband of Adriana Schouls (nee Klink). Dear father and grandfather of: Peter & Jeanette Schouls; Tim & Rita (fiancee), Lynn, Michelle Carl & Margaret Schouls; Debby, Brenda Ann & John van Schubert; Kimberley, Kevin, Darryl The funeral was conducted on September 1, 1984, by Rev. A. Baars of Dundas, Ont. The text was Psalm 23:6 (KJV): "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Home address: 40 Panorama Court, Ste. 1008, Toronto, ON M9V 4M1 The Lord took to Himself our faithful member, JACOBASMIT We want to extend to the family our deepest sympathy. May the Lord comfort them. "Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand" (Isaiah 41:10). Ladies society Ruth, Immanuel Chr. Ref. Church, Hamilton, Ont. "Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand" (Isaiah 41:10). In this assurance our beloved mother and grandmother, JACOBASMIT passed onto eternal glory September 6, 1984 in her 75h year. Beloved wife of the late Leendert Marius Smit. Mother of: Wolter & Nelly Smit — Brandon Ralph & Willy Wigboldus — Kitchener Bill & Agnes Smit — Hamilton Jerry & Alice Verbeek — Houston Leo & Elaine Smit — Sarnia Wayne & Tina Dann — Calgary and 19 grandchildren Funeral service was held on Saturday, September 8, 1984 from the Immanuel Chr. Ref. Church, Hamilton, 500 W. 5th St., Hamilton, ON L9C 3P8	"For by grace are you saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast" (Ephesians 2:8,9). OTTO VAN BARNEVELD December 15, 1921 August 24, 1984 Bunnik, Duncan, BC Nederland BC The Lord took to His eternal home our loved husband, father and grandfather. He will be sadly missed by us all. Anna — Duncan, BC Peter & Tina — Comox, BC John & Elisabeth — Venture, California Otto & Ginny — Chester Basin, NS Bert & Donna — Edmonton, Alta. Ray — Edmonton, Alta. Marie — Abbotsford, BC Ken — Chester Basin, NS and grandchildren.
Rynsburg Orono 1934 September 27 1984 Wedding text: "And He said, my presence will go with you, and I will give you rest" (Exodus 33:14). With praise and thanksgiving to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents, FRANS and ERSZEBETH GLASBERGEN (nee Weiland) We are thankful to the Lord for the years He has given you together and pray He will continue to guide you and bless you in the future. Love and best wishes: Peter & Alice Glasbergen; Frank, Joanne, Jack — Newtonville, Ont. George & Debbie Glasbergen; Rodney, Sonya, James, George — Newcastle, Ont. Auke & Corrie VanderMeer; Roxanne, Jeffrey, Marcia, Michael — Prince Albert, Ont. Frank & Marlene Glasbergen; David, Denyse, Debbie, Dwayne — Yelverton, Ont. Case & Geraldine Glasbergen; Jason, Melanie, Jessica, Casandra — Whitby, Ont. John & Alice Glasbergen; Natalie, Carissa, Michelle — Port Perry, Ont. Open House will be held, D.V., Saturday, September 29, 1984; Maranatha Chr. Ref. Church, Bowmanville, 2-4 p.m. Best wishes, only. Home address: P.O. Orono, ON L0B 1M0	Den Haag St. Catharines 1934 September 26 1984 "Great is Thy Faithfulness" It is with great joy and thanksgiving to our God, that we hope to celebrate, the Lord willing, the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents, SJENKUS and ELS VAN SOELEN (nee Meyer) We thank God for His love and care shown through out these 50 years. We pray for His continuing grace and blessings in their lives. Congratulations Dad and Mom Opa & Oma with much love from your children: * Gus & Jan Van Soelen — Wellandport, Ont. Aldon & Audrey Vander Heide — Dunnville, Ont. Sam & Jennie Van Soelen — Dunnville, Ont. Seeko & June Van Soelen — Grand Valley, Ont. Frederika & Sid Riemer — Dunnville, Ont. Sjenkus Van Soelen — Shelburne, Ont. John & Margaret Van Soelen — Beamsville, Ont. William & Nancy Van Soelen — Beamsville, Ont. 30 grandchildren and 13 great-grand children. There will be an Open House at the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines on September 26, 1984 from 2-4:30 p.m. Best wishes only. Home address: 4 Eastfield Crt., St. Catharines, ON L2M 6V1	Op 6 Sept nam de Here tot zich onze zwager en oom LAMBERT HAASJES in de ouderdom van 82 jaar, sedert 10 aug 1977 echtgenoot van Boukje Greydanus. Psalm 121. H. Dijkstra-Greydanus — Rotterdam N. Damsma Greydanus P. Damsma — Kitchener M. Greydanus-DeVries — Kollum B. Greydanus-Tilstra — Clinton K. Tibma-Greydanus — Dokkum B. Buruma-Greydanus C. Buruma — Clinton On Thursday, September 6, 1984, after a short illness, the Lord called home our dear brother and uncle, JOHN HUIZINGA Willowdale, Ont. Dear husband of Dieke and father of Wendy, Anita and John at the age of 49. Our comfort is his testimony of God's grace and his longing to be with His Lord. Romans 8:37-39. It is our prayer that the Lord may continue to comfort and strengthen Dieke and children. Sadly missed by brother and sister: Bart & Frances Huizinga — Sarnia Nieces and nephews: René & Pat Mensinga — Sarnia Arnie & Betty Wildschut — Sarnia Grace Schnell — Kitchener John & Jane Huizinga — Sarnia Ralph Huizinga — Sarnia	The Lord took to Himself our faithful member, JACOBASMIT We want to extend to the family our deepest sympathy. May the Lord comfort them. "Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand" (Isaiah 41:10). Ladies society Ruth, Immanuel Chr. Ref. Church, Hamilton, Ont. "Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand" (Isaiah 41:10). In this assurance our beloved mother and grandmother, JACOBASMIT passed onto eternal glory September 6, 1984 in her 75h year. Beloved wife of the late Leendert Marius Smit. Mother of: Wolter & Nelly Smit — Brandon Ralph & Willy Wigboldus — Kitchener Bill & Agnes Smit — Hamilton Jerry & Alice Verbeek — Houston Leo & Elaine Smit — Sarnia Wayne & Tina Dann — Calgary and 19 grandchildren Funeral service was held on Saturday, September 8, 1984 from the Immanuel Chr. Ref. Church, Hamilton, 500 W. 5th St., Hamilton, ON L9C 3P8	"And God shall wipe away all tears from their eyes and there shall be no more death neither sorrow nor crying, neither shall there be any pain, for the former things are passed away" (Rev. 21:4). On Sunday, September 9, the Lord called home our beloved wife, mother and Beppe, MINCA ZUIDEMA at the age of 50 years. Beloved wife of Wietze, dear mother of: Florence & John Vandebeek; Justin — Devon, Alta. Gary Zuidema — Devon, Alta. Anette & Cliff Break — Oakville, Ont. John Zuidema — at home Home address: 5361 Bramalea Rd., Burlington, ON L7L 3G6
Obituaries Psalm 16 Romans 8:28-39 On August 22, 1984, following a short illness, God called home his child, FREDW. DYKEMA at the age of 45 years. Fred bore witness of his faith to many, and God was his tower and strength throughout his suffering. A loving father and dear husband, he leaves forever in his memory his wife: Magda J. Dykema (DeJong) Children: Clarence E. Dykema Christine J. Dykema Brother: Albert Dykema — Edson, Alta. Sisters: Tine Boxma — Three Hills, Alta. Margaret Domijan — Spruce Grove, Alta. Also survived by a sister-in-law, brothers-in-law, nieces and nephews. Fred was predeceased by a sister in 1944, father Klaas Dykema in 1967 and mother, Hendrika Dykema in 1981. The funeral took place on August 25, 1984 in the Third Chr. Ref. Church, Edmonton, Alta. Rev. S. DeWaal officiated. Home address: 10816 - 147 Street, Edmonton, AB T5N 3E2	Obituaries "And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). On July 7, 1984, our mother and grandmother, GERTIE (Ety) KOOMANS entered into her eternal joy. In answer to many prayers she has now received complete healing from her lengthy illness. Predeceased by her former husband Hank van Spankeren in May 1967. Lovingly remembered by: Her husband: Hugo Koomans — Belleville, Ont. and her children and grandchildren: John & Ann van Spankeren; Cathy, Michael, Shawn, Teresa — 1040 Trafford Dr., N.W., Calgary, AB T2K 2T8 Christine & Hank Leusink; Joni, Steven, Benjamin — Box 1612, Coaldale, AB T0K 0L0	Suddenly on August 31, 1984 our Lord called unto Himself, JAN VAN OTTERLOO at the age of 67 years. Beloved husband of Lena (nee Burgers) Father of: Willie & Clive Schaupmeyer — Brooks, Alta. Aukje & Brendan Casement — Brooks, Alta. Willem & Debbie van Otterloo — Fruitvale, BC Pieter & Anne van Otterloo — Brooks, Alta. John & Helga van Otterloo — Brooks, Alta. and eight grandchildren. Funeral service was held at the Brooks Chr. Ref. Church on September 4, 1984. Rev. J. Veltman officiating. (Psalm 25) Box 1314, Brooks, AB T0J 0J0 Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.	Personal Sincere man, 50 yrs. who loves gardening, travel, reading, music; children and quiet home life, desires to meet intelligent single lady or single mother for a lasting faithful relationship. Children welcome. Must have sense of humour and like country living. Please reply to Box 4826, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 Praying, wishing, hoping for a good contact, possibly in the Ottawa area. I am an educated and practical woman of 49 years. Please write to Box 4825, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 "Come West, young men, come west Where the girls and the air are the best We're Christian and single And looking to mingle With guys who won't settle for less." We know you're interested, so let's hear from you! Box 4828, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3	Personal Widow, mid-forties, southern Ontario, outgoing, warm, sincere, with love of outdoors, wishes to meet gentleman for long-term relationship. Reply to Box 4827, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 A Chr. Ref. widow, 59 years, attractive, in excellent health, fun, independent, would like to correspond and meet with a sincere gentleman. Reply to box 4824, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3 Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7R 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967. Teachers Teacher needed: Timothy Christian School, Barrie, requires a principal relief teacher for grades 4 & 5 for 5 afternoons a week, beginning mid November. Please send resume before October 16, 1984 to: Secretary of Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1 Happy Hour is every hour when lived for Jesus Christ.

Classifieds

Help Wanted Help wanted: Responsible, experienced herdsman for 50 cow R.O.P., classified Holstein herd. Tie barn. Grimsby area. House supplied. Call (416) 945-2511.	Help Wanted Wanted: Bricklayers Experienced, steady employment; by the contract or by the hour. Masondale Ltd., 1424 Manitou Dr., Oshawa, ON L1G 7P7; phone: 416-728-0375	Accommodation Working girl, 22, is looking for shared accommodation or roommate in Toronto (preferably East end). Call Carol at (416) 632-1843 after 6:30 p.m.	Real Estate 50 acres all workable. Two storey home; barn set-up for cattle and hogs. Stable cleaner; large imp. shed. Asking \$125,000.00. 100 acre hog setup, well equipped barns to handle 120 sows, selling quality swine weiners. Large brick home. Good land. Good F.C.C. financing. 100 acre farm very productive land, small bush. Large barn. Well kept brick home. Highway location close to Listowel. 7 acres, large brick home, comb. oil and wood furnace. Garage. Cement block building. On paved road. Price reduced to \$200,000.00 on this fine dairy farm. 173 acres. Two barns, one newer with 40 large stalls, implement shed. Milk house. Two large silos. Four bedroom home. Must be sold. 150 acre dairy farm, Listowel area. New stables, 36 ties, pipeline, plus calf nursery, heifer barn, two silos with unloaders, power manger. Modernized three bedroom home. Large F.C.C. mortgage. Contact: P.H. HILLER REALTY Ltd. 935 Main Street W. Listowel Ph: 519-291-1544 Eve: 291-1395 Looking to buy or sell? Check our Real Estate ads!	Real Estate Smithers, BC: For all of your real estate requirements in Smithers and the Bulkley Valley area, residential, commercial and land. Contact Wally Kloostra at R.W. Calderwood Realty Ltd. P.O. Box 730 Smithers, BC V0J 2N0 604-847-3224
Holland Christian Homes Inc. invites applications for a FUNDRAISER We are looking for a dedicated person who will join our team to conduct the capital fund raising program. Length of employment approximately six months. Please forward your application within two weeks. For more details please phone the Executive Director, Albert Van der Mey. Phone No.: (416) 459-3333 Address: 7900 McLaughlin Rd. Brampton, ON L6V 3N2		Real Estate Te koop wegens onvoorziene omstandigheden in Strathroy, Ont., brood en banket bakkerij. Overwegend eenvoudig Nederlands gebak, vleeswaren, kaas en Europese Import-artikelen, geschenken, enz., met een totale omzet van ongeveer \$300,000.00 per jaar. Eigen pand en de eigenaar is genegen een eventuele koper te trainen voor de bakkerij. Zeer gemakkelijke betalings-termijnen. Belt u overdag 519-264-2275 na 6 uur's avonds 519-264-1973 NEW LISTING Modern Broiler Roaster & Pullet farm on 20 acres, on paved road near Clinton, including a large ranch style home with built-in swimming pool. Asking \$1,300,000.00. Qualified buyers only. Contact: PETER DAMSMA Clinton, Ont. Harold Workman Real Estate Ltd. (519) 482-9849	For Sale SMILE Some men ... will stand for anything, except for a woman on a bus. But no man with any brains, goes shopping with his wife for furniture or broadloom without visiting our big old and ugly Warehouse. (Why should he pay 30 to 50% more?) Yes, the discount tags are clearly marked on every article on the floor, and our assortment is fantastic. 2-3-4 pc. chesterfield groupings, sofa and loveseats in many different models, sectionals at \$495.00 (Good ones) Bed sofas from \$299. etc. etc. Solid 9 pc. maple diningrooms not \$3900. but \$2595.00. Oak bedroom suite complete not \$3495.00 but \$1895.00. Pine bedroom suites complete \$995.00 (Yes, night tables included). Broadloom \$5.95 and up (Save up to 50%) also many bale ends in stock. 3 pc. wallunits in oak finish not \$1295. but \$595. (Modern). Dozens of beautiful recliners, glider rockers, swivel rockers and occasional chairs at big discounts (but don't expect any cheap built chairs, we don't sell them). I was in a drug store this week, and a fellow came in asking for shaving cream. They told him the different names they sold and I noticed, he had a heavy beard. The lady asked him, "How often do you shave?" "0, 20 to 30 times a day," he replied. "Say, are you crazy?" "No," he replied, "I am a barber." But whatever your occupation is, or going to be, for furniture or broadloom at the biggest savings see	
REDEEMER COLLEGE invites applications for the position of Academic Dean The Academic Dean is responsible for administering the academic program of the College and will be expected to teach one course per term in his/her area of expertise. The applicant for this position should hold the doctorate, and have an established record in scholarship and teaching, and possess strong administrative and interpersonal relations skills. This person must be committed to the Reformed Christian basis of the College and understand the importance of research in a Christian liberal arts college. Inquiries and applications should be directed to the Search Committee, in care of: Rev. H.R. De Bolster, President Redeemer College 467 Beach Boulevard Hamilton, Ontario L8H 6W8		Help Wanted The Institute for Christian Studies seeks applications for the position of Fundraiser to develop increased support for ICS primarily in Ontario, through personal and business contacts and through participation in ICS annual and planned giving programs. Qualifications: willingness to travel, good communications skills commitment to the Christian faith. Please send inquiries and/or resumes to: Institute for Christian Studies 229 College Street Toronto, Ontario M5T 1R4 (416) 979-2331		
The Civil Service Commission requires two Regional Co-ordinators effect the availability of pastoral services in designated regions of the province to all persons in the care and/or employ of the Ministries of Health, Correctional Services and Community and Social Services, through the co-ordination of the resources of the religious communities and the Government; to provide pastoral care, approximately 20% of the time, to residents and/or staff in a Provincial facility or institution. Duties Include: the initiation and maintenance of liaison with senior administrative officials of the three Ministries, senior staff of institutions, church leaders of faith groups and duty chaplains in order to jointly develop a plan of pastoral ministry which co-ordinates the institutional pastoral care program and the pastoral resources from the community; ensuring that training programs for pastoral visitors, both lay and ordained, are available and that pastoral visitors are supervised and supported and that their ministry is evaluated. Qualifications: Graduation from a university of recognized standing, graduation from an approved theological school or seminary; ordination by a recognized ecclesiastical body; several years' pastoral experience; six months of Supervised Pastoral Education at advanced level or its equivalent; experience in institutional chaplaincy; strong leadership and organizational skills; demonstrated conflict/crises-solving ability; excellent interpersonal skills; initiative, judgment. Location: Open Feb./85 — Kitchener/Waterloo with extensive travel throughout the region and Open June/85 — Peterborough, with extensive travel throughout the region. Application deadline December 31, 1984. Send application to: CARL D. TUYL Chairman Ontario Interfaith Committee on Chaplaincy 238 Bessborough, Toronto, ON M4G 3K3		The Institute for Christian Studies seeks applications for the position of DEVELOPMENT ASSISTANT to work with the Director of Development in the areas of financial support, public relations and correspondence, serving as managing editor of <i>Perspective</i> (ICS' bi-monthly newsletter) and maintaining development records, and for the position of SECRETARY/RECEPTIONIST to be responsible for reception, typing, bookstore and mailing list maintenance. Please send inquiries and/or resumes to: Institute for Christian Studies 229 College Street Toronto, Ontario M5T 1R4 (416) 979-2331		
		Miscellaneous Dr. GEORGE F. ZACAL Announces The Opening Of His Office For The General Practice Of Dentistry AT 1715 Lakeshore Road West Mississauga, Ontario L5J 1J4 Offices Hours By Appointment Telephone (416) 823-4844		
		CODEL COORDINATION IN DEVELOPMENT 79 Madison Ave., N.Y., N.Y. 10016 212-685-2030 Protestants and Catholics working together in Third World development. Meeting people's needs in health, education, community development, and agriculture in 42 countries. CODEL is helping people to help themselves. Won't you help too? Non-profit; tax deductible contributions. For more information write CODEL, attention Nate VanderWerf.		

Events

CALENDAR
of events

Sept. 22

John Knox Christian School, **Brockville**, to celebrate its 25th Anniversary. See ad for further details.

Sept. 22

Organ Concert with Andre Knevel at Calvin Chr. Ref. Church of **Dundas** at 8:00 p.m.

Sept. 22

Date change of 27th Annual Sunday School Convention; to be held in Hebron CRC, **Whitby**.

Sept. 23

Special worship service celebrating 25 years of ministry of Rev. Jelle Nutma; **Smithville** Chr. Ref. Church at 2:30 p.m.

Sept. 25-
Oct. 4

Financial Concept Group Inc. presents Retirement Income Planning Seminar. Check ad for dates and places.

Sept. 25-29

Listowel willing workers food booth at plowing match. Lot #4A 13 or look for greenhouse on 4th Ave.

Sept. 26

Andre Knevel, organist, Renata Heemskerk, alto, vocalist from The Netherlands, in concert at 8:15 p.m. at St. Andrew's Presbyterian Church, 54 Queen St. N., **Kitchener**, Ont.

Sept. 29-
Oct. 5

Renata Heemskerk will present several Solo Concerts, together with organist Andre Knevel, in such places as Kitchener, Guelph, and St. Catharines. She will also appear in a series of three Thanks-giving Concerts, along with the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. **Bowmanville**: Sept. 29, 8:15 p.m. in Trinity United Church, Church and Division St.; **Toronto**: Oct. 3, at 8:15 p.m. in St. James Cathedral, King and Church St.; **Hamilton**: Oct. 5, at 8:15 p.m., in Central Presbyterian Church, Carlton and Caroline St.

Oct. 2

Andre Knevel, organist, Renata Heemskerk, alto, vocalist from The Netherlands, in concert at 8:15 p.m. at St. George's Anglican Church, 99 Woolwich St., **Guelph**, Ont.

Oct. 5, 6 & 7

25th Jubilee weekend of John Knox Chr. School in **Brampton**. Mark your calendar — it will be fun. See ad.

Oct. 10-20

H. Houtman of CSS in **Saskatchewan** and **Alberta**.

Oct. 20

"Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, **Woodbridge**.

Nov. 2 & 3

1984 All Ontario Fall Rally to be held at Sheraton Brock in **Niagara Falls**, Ont.

Nov. 16-18

"Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.

1984 All Ontario Fall Rally

for all Cadet and Calvinette Counsellors

Place: Sheraton Brock in Niagara Falls

Date: November 2 & 3

Theme: 'Christ our Foundation'

Registration Deadline: October 1, 1984

Hosted by Niagara Council

International
Plowing Match

September 25 — 29

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OCTOBER 5, 6, & 7

Events for past students, teachers and families; banquet, speakers, music, entertainment, commemorative plates and jubilee book, games, T-shirts, anniversary worship service, etc.

Friday, Oct. 5 — 7:30 p.m.: school and community program

Saturday, Oct. 6 — 9:30 a.m.-12 noon: Open House and reunion

7 p.m.: Banquet and speaker; \$12.50 per person; for tickets please call the school

* Thanksgiving Day service.

Mark your calendar now, it will be fun!

JOHN KNOX CHRISTIAN SCHOOL
82 McLaughlin Road South
Brampton, Ontario L6V 9Z9

Meet your old classmates!

Women's ordination rejected in Finnish Lutheran Church

HELSINKI, Finland (EP) —

The ordination of women has been rejected again by the Evangelical Lutheran Church of Finland, according to Lutheran World Information. At a meeting May 11 in Turku, the 108-member synod voted 73 to 32 in favour of ordaining women, with three abstentions. But the proposal failed to gain the three-quarters majority necessary to amend church regulations.

Most of the opponents belonged to revival or evangelical movements within the church. The vote was preceded by a debate lasting a day and a half. Archbishop John Vikstroem said he was deeply disappointed by the result of the vote, although it did not come as a surprise. It is expected that the issue will be raised at the next synod meeting in late 1985.

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Plan to attend a free seminar.

LOCATIONS AND DATES

Stoney Creek:

The Pines Restaurant

Tues. Sept. 25, 7:30 p.m.

Grimsby:

Place Polonaise

Thurs. Sept. 27, 7:30 p.m.

Dundas:

Dundas Valley Golf & Curling Club

Tues. Oct. 2, 7:30 p.m.

Ancaster:

Ancaster Golf and Country Club

Thurs. Oct. 4, 7:30 p.m.

Due to limited seating, please pre-register by calling:

526-0485

U.S. supreme court keeps hands off lengthy Florida church dispute

MIAMI (EP) — The US Supreme Court announced it has no jurisdiction to settle an internal church dispute involving a Church of Christ congregation in Miami, Florida.

A pair of elders who had held office throughout the 30-year history of Liberty City Church of Christ took their minister to court because he refused to leave after they fired him. The elders contended they were not subject to the will of the congregation's majority which had voted to retain the minister.

In a legal brief filed with the high court the elders contended they had been empowered to "dictate" to the congregation on varied church matters.

The attorney for the congregation's majority noted that the church had no articles of incorporation vesting power in church elders, nor had they raised First Amendment questions in the state court proceedings. The elders, however, argued unsuccessfully that the state courts violated their free exercise of religion, a First Amendment guarantee.

Let's Play CHESS

Pete Layer

SECOND SERIES OF PROBLEMS IN SEPTEMBER

#1018

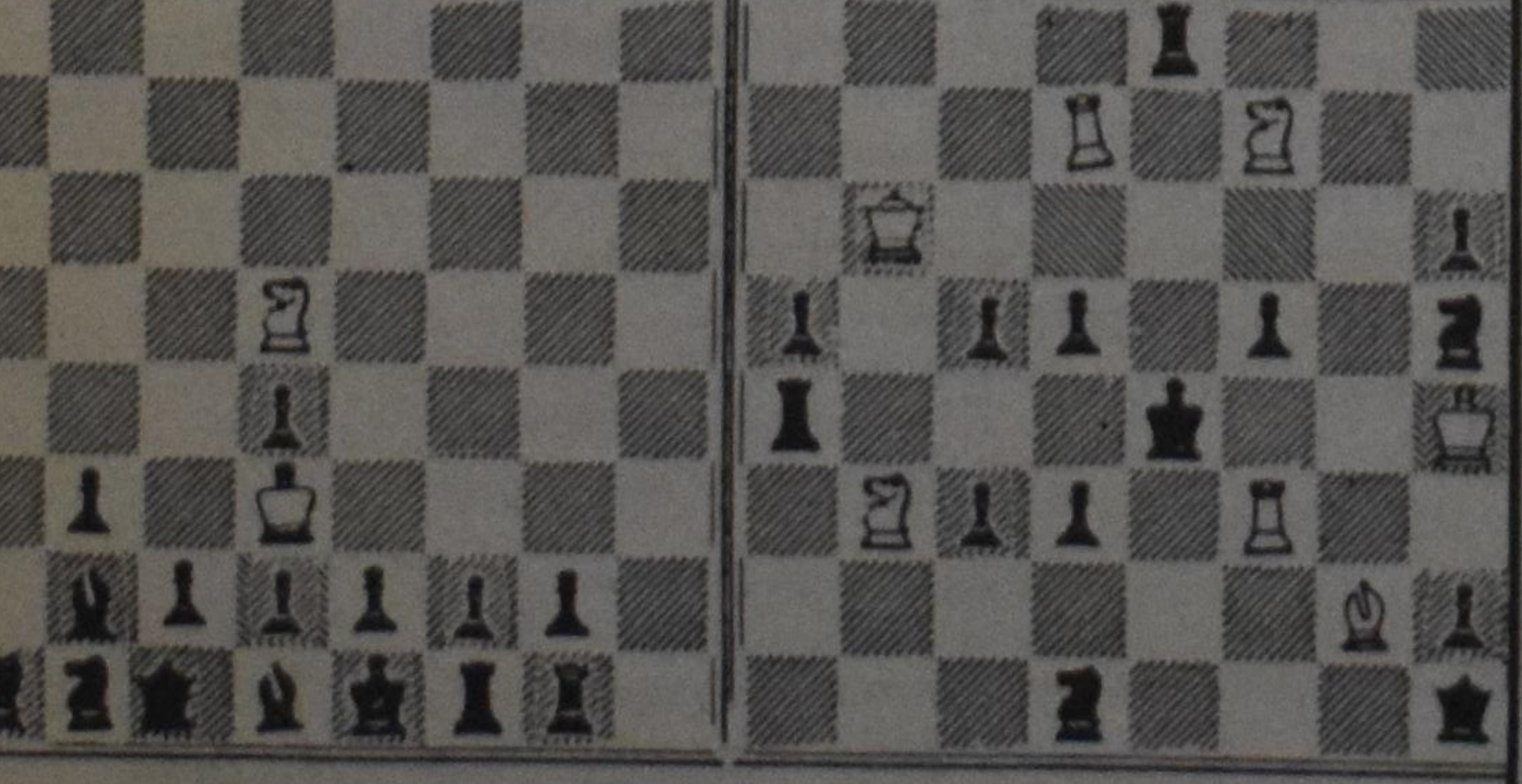
K.A.L. Kubbel,
Germany, 1934

15

#1019

A. Johandi,
Austria, 1967

14



2

3 mover 3 pts.

7

2 mover 2 pts.

NOTES

1. The problems this week show Black with many pieces. The effect of this on the problems differ considerably. Both problems have been well-constructed considering the theme displayed. Watch out for tries!

2. Please give the Key, Threat and all variations for #1018 and the Key plus Threat, if any for #1019.

3. The deadline for the September problems #1016-1019 is Oct. 20 for Ontario and Oct. 25 for all other places.

4. The last three ladders had only contestants from Ontario! Is there anyone else out there? If delivery or deadlines are a problem, please write!

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Dutch

Persoverzicht

His de week van de gaande en komende man; U kent ze wel. Mulroney's regering wordt begroet met de nalatenschap van een 32.4 biljoen tekort over het afgelopen fiskale jaar. Dat is, beste mensen, een 904 miljoen dollar vergissing want de laatste begroting schatte het tekort op 31.5 biljoen. Die getallen worden zo groot en oneindig dat ze weinig indruk meer maken, maar U kunt van mij aannemen dat het meer geld is dan U nodig heeft om een tweede hands fiets te kopen.

Als tegenmaatregel waren de Liberalen van plan om de inkomsten belasting met 1 % te verhogen hetgeen dan het tekort met ongeveer een biljoen zou verminderen. Toen de P.C.'s nog in de oppositie waren gingen ze hevig tekeer tegen belastingverhoging, maar nu zit de schoen aan de andere voet. Nu moet er geregeerd worden en dat is andere soep als de regering dwars zitten.

Het postkantoor werkte ook al niet mee want daar werd over het afgelopen jaar alleen al 305 miljoen meer uitgegeven dan ontvangen. Nou moet U natuurlijk ook weer niet gaan denken dat het armoe troef gaat worden in Ottawa. Tijdens de verkiezing gaf iedereen grif toe dat er bij zuiver administratieve handgrepen wel een paar biljoen voor het oprapen lagen en dat zal heus wel zo blijven.

Ik heb zo'n idee dat het aantal werklozen in Ottawa ook toe zal nemen. Een hoop vriendjes van de Liberale regering gaan hun congé krijgen, ook al wordt er gezegd van niet. Een van de fundamentelementen van het politieke stelsel van tegenwoordig is dat de ene dienst de andere waard is, het zal wel nooit anders geweest zijn. De Anti-Revolutionaire Partij van het beroemde (of beruchte) verleden benoemde ook geen kommunisten in belangrijke posten toen ze aan de regering waren. Zo zit dat nu eenmaal nietwaar?

De grote vraag is natuurlijk hoe het met onze sociale voorzieningen gaat worden. Pensioen herziening, huishoudpensioenen, en kinderbijslag zowel als uitgebreide ziekteverzekeringen passen niet in het Konservatieve patroon. Men is daar meer geneigd om zich te laten leiden door Reagan's "druppeltjes-theorie." Die theorie gaat er van uit dat rijkdom van boven begint en dan door druppelt naar de lagere strata van de samenleving. Dat zal ook wel zo zijn, maar er blijft op weg naar beneden toch wel heel wat aan de strijkstok hangen zou ik zo denken.

Als er enige twijfel was over de vraag of premier William Bennett van British Columbia ook haar op z'n tanden had dan is die twijfel nu wel voorgoed verdwenen. De premier trommelde zijn wetgevers bij elkaar zodat ze de bus chauffeurs weer aan het werk kunnen krijgen. Premier Davis van Ontario doet hetzelfde met zijn bus chauffeurs.

President Reagan en Gromyko van de Sovjet Unie gaan samen praten. Er werd in de pers over het algemeen uiterst cynies gesproken over dat komende gesprek, en er wordt weinig



vooruitgang van verwacht.

In Israel gaat het politieke geharrewar maar door. Het plan is dat de twee tegenstanders, Shimon Peres en Yitzhak Shamir, zouden gaan samenwerken in de formatie van een kabinet. Samenwerkende politieke tegenstanders zijn echter zeldzamer dan olifanten met kippepoten, en inderdaad mocht er een coalitie van komen dan zal die nog wel van korter duur zijn dan sneeuw in Nederland.

Politieke waarnemers zijn alweer druk bezig met spekulaties omtrent de gezondheid van Chernenko en ellebogen werk in het Kremlin. De opperbevelhebber van de militaire strijdkrachten ging inderdaad weinig ceremonieel de laan uit, en Chernenko is ook geen piepkuiken meer. Er is dus wel grond voor allerlei redeneringen. Interessant was echter de aandacht die besteed werd en wordt in de pers aan ontledingen en beoordelingen van politieke verhoudingen in het Oostblok. De Russen heb een stokje gestoken tussen verdere toenadering tussen Oost- en West Duitsland, maar ook andere arbeidersparadijzen lopen niet zo goed meer in de pas. Van Polen wisten we dat al natuurlijk. Roemenie, zoals we dat duidelijk zagen tijdens de Olympische Spelen danst ook niet naar de pijpen van de kameraden in Moskou. Eenheid is zeker ook voor de kommunisten een moeilijk te

Carl D. Tuyl

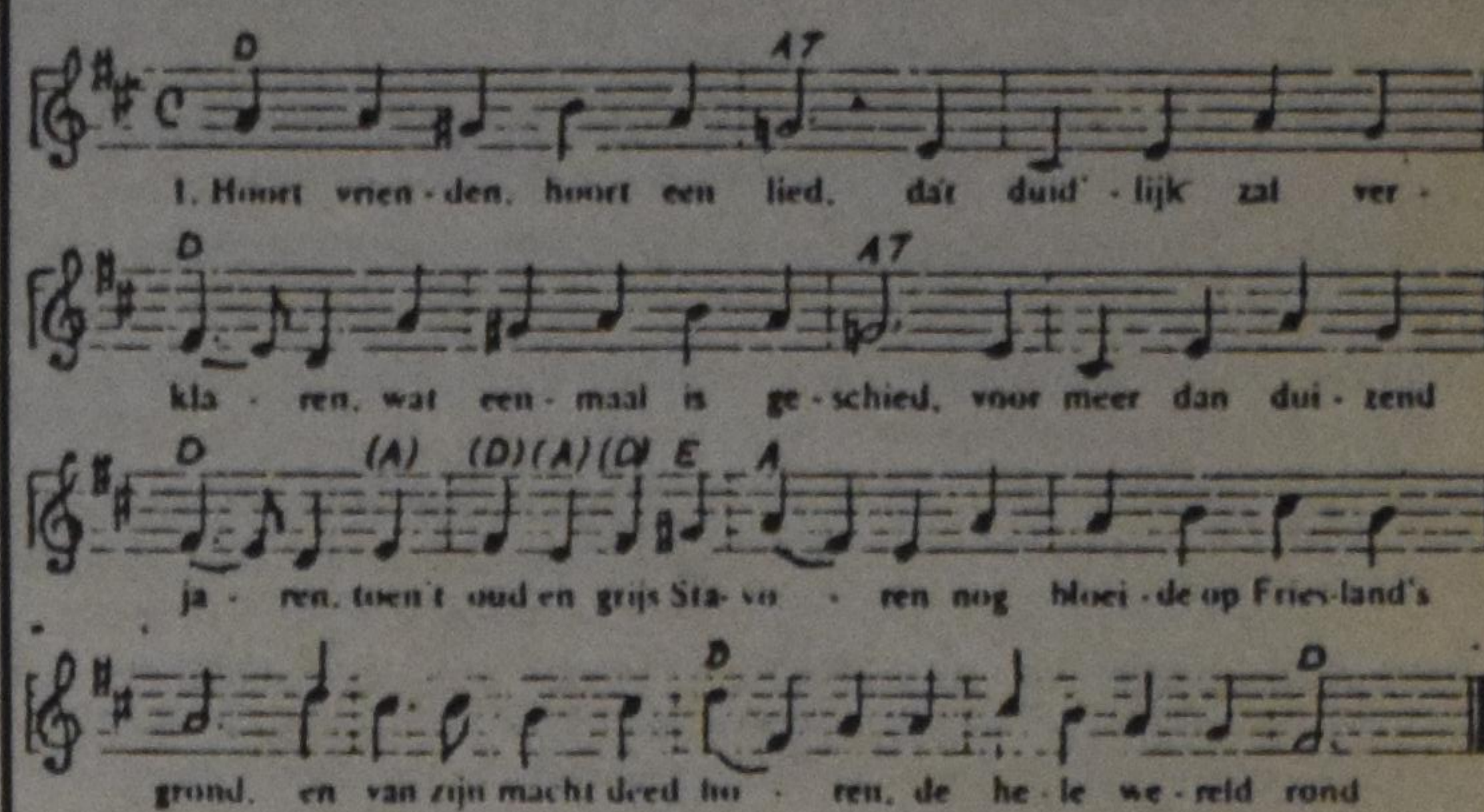


bereiken ideaal.

Carl Jn. en Katrina wonen bij ons tijdens de maand September. Hun ouders moesten we er op de koop toe bij nemen. Ze nemen hun intrek in nieuwe behuizing per October. Carl heeft uitgevonden waar de droppies opgeborgen zijn en Katrina 'spijsvertering laat geen klagen over. Ik raak weer gewend aan luiers die niettegenstaande het feit dat er twintig jaar voorbij zijn gegaan sinds ik luiers hanteerde, toch nog steeds dat puur menselijke luchtje dragen.

Er zijn tenminste sommige dingen in deze wereld die niet veranderen. Wie dat niet gelooft mag gratis komen ruiken!

Hoort Vrienden, Hoort een lied Het vrouwtje van Stavoren



Hoort een lied!

Van Maria Roeleveld van Willowdale, Ont. ontvingen we niet alleen de woorden maar ook de melodie van "Het Vrouwtje van Stavoren." Een korte inleiding vertelde dat "het bekende verhaal van de bestrafte hoogmoed wordt in dit straatlied van omstreeks 1840 breed uitgemeten. Het werd als vele van dit soort liederen door straatzangers verkocht, gedrukt op 'vliegende blaadjes.'" **BW**

Een tweede editie van "Het Vrouwtje"

Mevrouw Grace Brouwer van Chatham, Ont. schreef:

"Vroeger, ongeveer 56 jaar geleden, heb ik een voordracht gedaan op het kleine meisjesverenigingsfeest, getiteld "Het Vrouwtje van Stavoren." Ik ken het nog uit mijn hoofd, maar weet niet goed waar de punten en de komma's moeten staan. Jammer dat we al die voordracht boekjes met emigreren weg gedaan hebben.

"Ik lees veel in *Calvinist Contact*, maar zoveel te meer Hollands, zoveel te liever. Ds. Tuyl mag ik heel graag lezen.

P.S. Zoals het gedicht 'Het Vrouwtje van Stavoren' in C.C. stond had ik het niet eerder gehoord. Maar 't was mooi."

Hier dan is een tweede editie, zoals Mevrouw Brouwer het zich herinnert na 56 jaar.

Het vrouwtje van Stavoren, of: Het Vrouwen Zand

"Aan bakboord in! Aan stuurboord uit!
Weg met dat nietig graan!"
Zo sprak een weduw in sameet
Met paarden overstikt gekleed
Vergramd een zeeman aan.

Niet één in 't schatrijk Stavoren
Zoo maat'loos rijk als zij
Haar schepen ploegden elken zee
En voerden van de verste ree
Steeds nieuwe schatten bij.

Nu breng — beval ze eens grillig, trots,
Nu breng van 't Noordse strand
Mij 't edelst wat uw oog aanschouw
Geen dure prijs die 't mij onthou
Ga, dien mij met verstand.

Toen had het scheepvoogd lang gewikt
Bij 't onbeslist besluit
In 't eind "Wat zou er boven 't graan
De glorie van Noord-Oosten gaan?"
Het weifelen was uit.

Hij keert — Zij komt — Hij toont den schat
Die proef geeft van zijn trouw.
Maar zij, ontkleurt van woede en waan:
"Wat scheepszj hebt ge 't ingelaan?"
"Aan bakboord," Edele vrouw.

"Aan bakboord in? Aan stuurboord uit!
Weg met dat kaff! In zee!"
Is dat het uitverkoren deel mij toegedacht?
'tIs mij te veel! Weg met dat kaff! In zee!"

Boet Vrouwe! klinkt een achtbre stem
Boet af die schrik'bre schuld
Uw trotsheid raakt ten wissen val

Vrees dat de dag eens komen zal
Wanneer gij bedelen zult!

Ik bedelen? Priester, als deez' ring
Die aan mijn vinger blinkt
Weer uit de golven opgedoemd
Uw leugen taal mij waarheid noemt
Niet eer! 't Juweel verzinkt.

Maar nauw verving ten tweede maal
Weer 't licht de duisternis
Daar toont bestorven als de dood
De kok haar 't fonkelend kleinood
Gevonden in een vis!

De roede troff! En zee, en vuur
En rampen zonder tal,
Bewezen aan de snode vrouw
Die 's Heeren gunsten derven wou
Hoe hoogmoed komt ten val.

Nu was in 't schatrijk Staveren
Niet een zo arm als zij
Nu smeekte zij in bitt'ren nood
En 't snakken naar een stukken brood:
"Erbarm u over mij."

't Was of de vloek haars euvelmoed
Zich stortte op heel de stad
Het blinkend Staveren verviel
Het wreekend zand weerde elke kiel
Die eens heur wat'ren mat.

Nog ziet men tot op dezen dag
Aan 't woest en eenzaam strand
Een veld van looze halmen staan
Zij spreken van 't verworpen graan
De vloek van 't Vrouwen zand.

In deze keuken ...

Als je in Nederland predikant wordt bij de Gereformeerde Kerken, kom je al spoedig in aanraking met de decentralisatie van de zending.

Als je, zoals ik deed, een beroep aan neemt naar de Gereformeerde Kerk te Harkstede in de provincie Groningen krijg je te maken met de zending op het eiland Sumba. De kerken in de provincies Groningen, Drente Overijssel en de Altreformierte Kirchen in Nieder Sachsen (Duitsland) dragen met elkaar de verantwoordelijkheid voor de zending op het eiland Sumba.

Als je in het Oosten van Nederland predikant wordt is het op zendingsgebied alles Sumba wat de klok slaat. Tegen het einde van mijn loopbaan in Nederland, toen ik een beroep aangenomen had naar Brampton in Canada en voor de laatste maal het Pinksterfeest in Assen vierde, luidde de aankondiging van de collecte: De kerkeraad zag gaarne, dat we het Pinksterfeest in de Noorder- en Zuiderkerk vierden met een collecte van tien duizend gulden voor de zending op Sumba. Dat bedrag werd door de zendinglievende gemeente van Assen glansrijk gehaald. Als roepende kerk had de gemeente van Assen ook nauw contact met de zendingsarbeiders.

Toen ik van Harkstede verhuisde naar het Noorden van Friesland (Marrum) werd de aandacht op zendingsgebied gevraagd voor de classis Purmeredjo op Java, met als zendende kerk Leeuwarden, het centrum van de Provinciale Synode van Friesland Noord.

Predikant geworden in Garijp, kwam ik terecht in het gebied van de Provinciale Synode van Friesland Zuid. Dat bracht mij in contact met ds. L. W. Korvinus, die door de kerk van Heeg in 1937 beroepen was voor de missionaire dienst in classis Kebumen op Java.

In de catechisatielokalen van de kerken in het rayon van de Particuliere Synode van Friesland-Zuid hing een grote

kaart van Kebumen, zodat de catechisanten op de hoogte gebracht werden van dat zendingswerk, waarvoor de kerk waar zij toe behoorden, een grote verantwoordelijkheid droeg. Ze werden ook opgewekt voor 'onze' zending, ds. Korvinus te bidden. En vaak was de inhoud van de catechisatiebus, die steeds rondging, bestemd voor de zending.

Deputaten voor de zending op Kebumen vroegen mij een tour door classis Drachten voor ds. Korvinus voor te bereiden. Hij was met verlof en kon onze kerken heel wat vertellen over het zendingswerk in Kebumen.

Bij deze organisatie was er

ook een avond vastgesteld voor een bezoek aan de gemeente van Beetsterzwaag. En dat bezoek was zo georganiseerd, dat we om een uur of vijf zouden arriveren, een broodmaaltijd zouden gebruiken bij br. en zr. Jongstra en daarna zou de vergadering met de gemeente worden gehouden. Er was tijd genoeg het projectiemateriaal te installeren, om 'lichtbeelden' te vertonen.

We gingen samen 'op stap.' Ds. Korvinus en ik kenden elkaar sinds 1930 toen we tegelijkertijd aan de Vrije Universiteit begonnen te studeren voor het wondere ambt.

Van Garijp reden we naar

Beetsterzwaag en werden hartelijk ontvangen door br. en zr. Jongstra.

Wat waren deze twee oude mensen blij, dat ds. Korvinus, "onze zending" bij hen kwam. Ze hadden een portret van "onze zending" in hun keuken hangen. En vrouw Jongstra kon niet nalaten op deze foto te wijzen en zei: "dominee, in deze keuken werd elke zaterdagavond voor u gebeden! Al hadden wij u nooit ontmoet, wij kenden u door het zendingsblad en wij wisten dat u daar ver weg in Kebumen als

zendeling van Friesland-Zuid het evangelie bracht. We zijn zo blij dat we u nu persoonlijk mogen zien, en dat onze gemeente u kan horen vertellen van uw werk."

U begrijpt wel hoe blij ds. Korvinus was met zo'n getuigenis van het thuisfront. Het gaf hem inspiratie. Niet alleen voor zijn vertelling die avond, maar ook voor zijn werk op het zendingsveld, toen hij terugging naar Indonesië.

John VanHarmelen



Onder de Streep

ALS U DIT NIET ONTHOUDT, DAN KAN HET ZIJN DAT U HET NOOIT MEER VERGEET.



Er zijn verscheidene goede redenen waarom u moet stoppen voor een stilstaande schoolbus. Een van de redenen is een boete voor *niet* stoppen, wat u 6 strafpunten plus een maximum van \$1,000.00 kan kosten, of zelfs gevangenisstraf.

En dit jaar is er iets nieuws bij gekomen om voor uit te kijken, de gele schoolbussen kunnen overdag en 's avonds of 's nachts gebruikt worden door passagiers onder de 18 jaar, van en naar verschillende evenementen. De bestuurders zullen hun rode flikkerlichten en stopborden in werking stellen wanneer de passagiers instappen of de bus verlaten.

Maar de belangrijkste reden is

eenvoudig deze: uw fout kan een kind het leven kosten. Die fout vergeet u uw hele leven niet meer.

Daarom, vergeet dit niet, weggebruikers in *beide richtingen moeten stoppen* voor een schoolbus, wanneer de rode lichten aan zijn en het stopbord uitgekapt is.

De weggebruikers die de bus van achteren benaderen, moeten tenminste 20 meter (ongeveer 6 auto-lengtes)

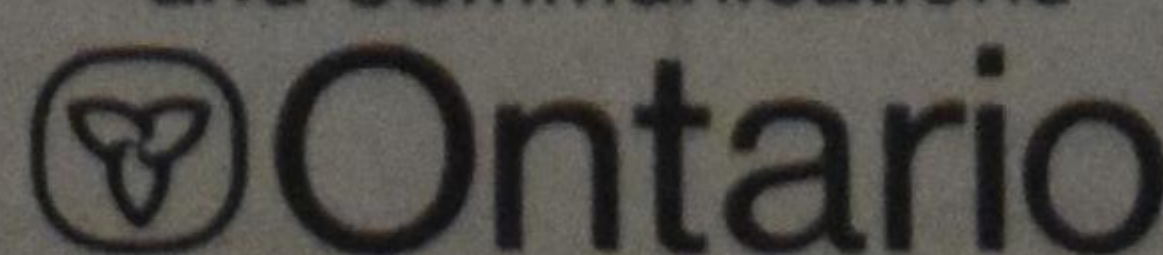
achter de bus stoppen.

Wees dus altijd extra voorzichtig. Kijk uit voor de flikkerende lichten en stopborden van de schoolbussen. Neem alstublieft geen risico met het leven van een kind.



KUNT U ZICH VERGEETACHTIGHEID VEROORLOVEN?

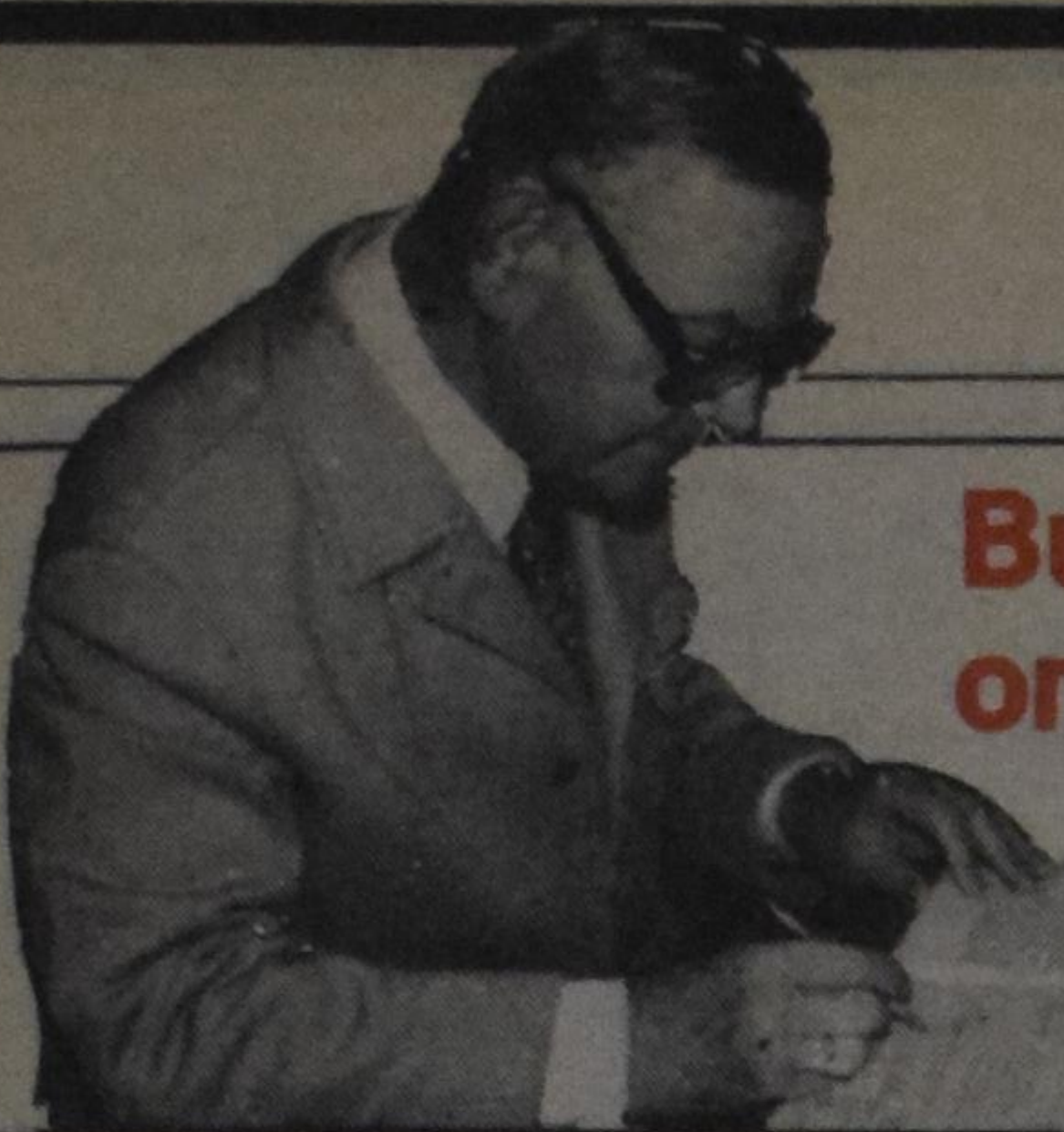
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James Snow, Minister
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Books



Building on the rock

Rev. Henry Van Andel

The address

Our Father who art in heaven.
Matthew 6:9b

All the three key-words in this address are significant. We start by saying: **Our** Father. When Jesus said that we should pray in our inner room, he wanted us to exclude interference from our surroundings. But we may not forget our fellow Christians in our prayers. They should leave us alone in the inner room, but we take them along to Father's throne. We must remember that together with all believers in the world we are one Christian family having one Father. Therefore our prayers should always bear an intercessory character.

Secondly, we are allowed to address God as our **Father**. This means that we may pray to a God with whom we are reconciled. In the word "Father" is included the whole gospel of Christ's atonement. As sinners we could not call him "Father" anymore. In Christ we have received that right again. This includes that we may count on His forgiveness and also on His fatherly love and care.

In the third place we pray to a Father who sits on his throne in **heaven**. We must be aware that we pray to a Majesty who rules with almighty power. This demands deep reverence, but it also opens great expectations. Our Father in heaven is able to carry out all that His love will achieve.

However, here is also a warning. We may not degrade Him. We can do this by trying to enlist His services for our own intentions and purposes. We may not see Him for our own ideas and theories. Sometimes people are too soon ready to say that something is the will of God. Moreover, we must realize that His ways are often different from our ways.

We must only adore Him, even if we do not understand Him.

Van Andel is a retired pastor living in Burnaby, BC

Bible

Defense of Biblical authority

Challenges to Inerrancy. A Theological Response.
Edited by Gordon H. Lewis and Bruce Demarest; Moody Press, Chicago, Ill., 1984; Softcover, 414 pp., price \$18.25 Can.
Distributed by R. G. Mitchell, Family Books Ltd., Willowdale, Ont. Rev. Johan D. Tangelder, Strathroy, Ont.

Challenges to Inerrancy vigorously defends the authority of Scripture. This book is part of a series of scholarly works sponsored by the International Council of Biblical Inerrancy (ICBI). This council is a coalition of Reformed and evangelical scholars, who affirm and defend Biblical inerrancy. They view it as crucial to the life, ministry and mission of the Church. The authors evaluate some of the modern presuppositions leading to the belief in an errant Bible. Among the contributors are Roger Nicole, Fred H. Klooster, Norman L. Beisler and Vernon Grounds. However, H. Krabbendam's essay "The Functional Theology of G. C. Berkouwer" alone is worth buying the book. Berkouwer, though retired, is still influential in Reformed circles, not only in Holland, but also in North America, as many of his works have been translated into English. Berkouwer made a notable shift

in his view of Scripture. In the early stages of his career he engaged in strong apologetics for the absolute authority of Scripture, including its inerrancy. In later stages of his theological thought, he capitulated to his opponents. Krabbendam carefully traces the history of Berkouwer's reversal from staunch support of inerrancy to strong opponent.

Berkouwer now considers the Bible time-bound, "bound to its social structures, cultural patterns, historical setting, and modes of thought."

The Bible is the inerrant Word of God. It contains no error. It is, therefore, completely trustworthy. Inerrancy is not a novel 19th and 20th century theological invention, as some scholars claim today. It has been assumed and taken for granted ever since the early days of the Church. It is also an integral part of the historic Christian faith.

Since the inerrancy debate is more than an exercise in semantics or a squabble only for theologians in their isolated studies, I encourage pastors and teachers to read this book. The outcome of the inerrancy debate will have tremendous practical consequences for the Church at large.

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C.C.'s Annual
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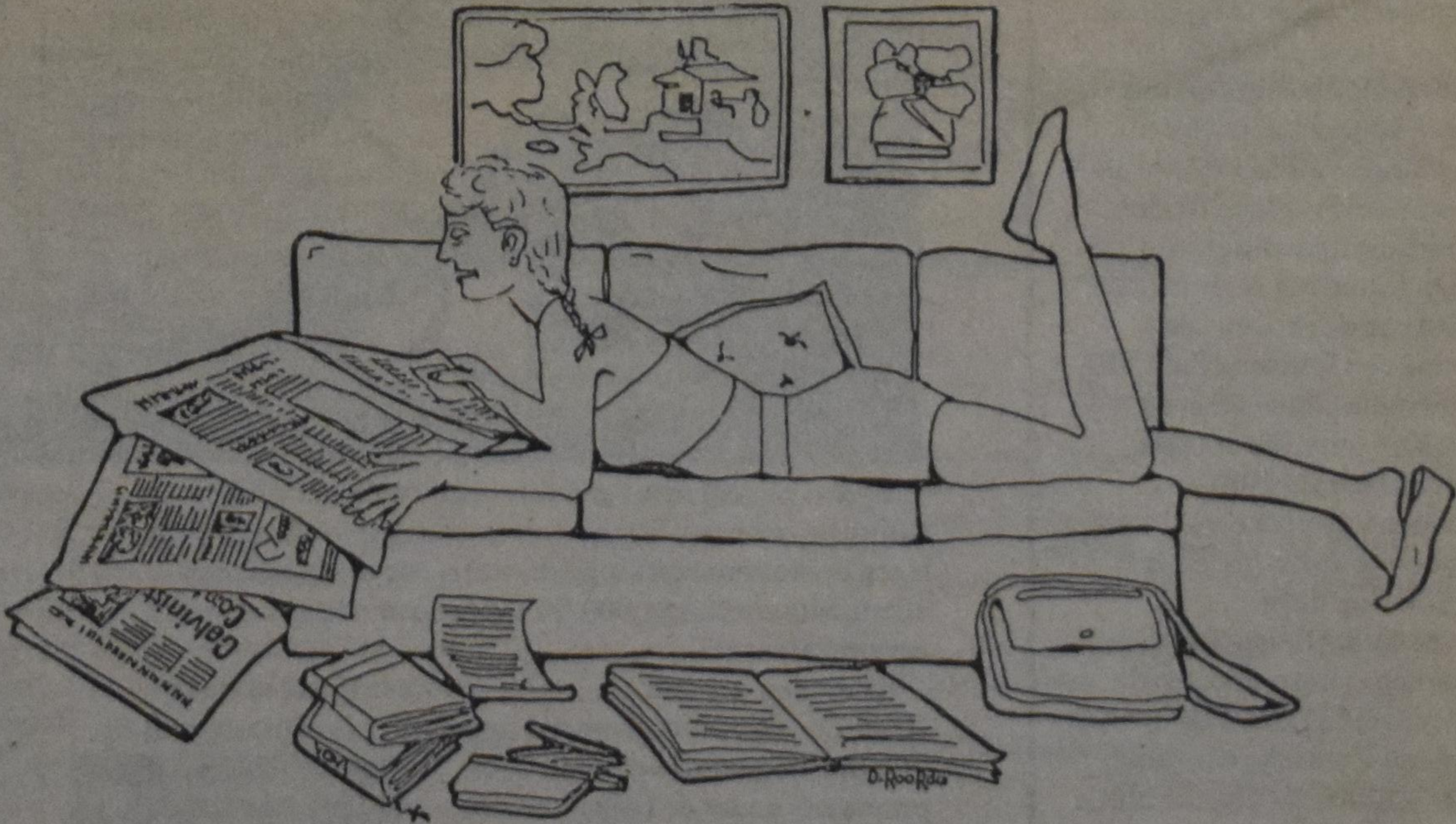
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